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THE SCIENCE OF PEACE

BY THE SAME AUTHOR

PSYCHIC PHILOSOPHY (V. C. Deserlis).
Rider & Son.

FOUNDATIONS OF SUCCESS.

WHY DO WE COME TO SCHOOL?

MYSTERIES OF LIFE

And part Author of
OVERPRESSURE IN EDUCATION

THE SCIENCE OF PEACE

BEING

A STUDY OF EDUCATIONAL
CAUSES AND EFFECTS

SPECIALLY ADDRESSED TO WOMAN AS
THE DIRECTRESS OF THE LIFE FORCES

BY

STANLEY DE BRATH

Author of "Mysteries of Life"



LONDON: GEORGE ALLEN & UNWIN LTD.
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TO
THE AWAKING BRYNHILD

*Now art thou She that Loveth, the wise and the heart of worth ;
The hidden spring of wisdom for the cleansing of the Earth ;
And the word that is spoken, returneth ; and the seed in the heart
deep sown,
In the latter day upspringing, as the bread on the waters strown,
Shall nourish the heart of heroes, the hopes of the world's increase,
For the growth of the Lord Christ's Kingdom, and the reign of the
endless Peace.*

For GOD made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might have their being, and the generations of the world are healthful: there is no poison of destruction in them nor the kingdom of death upon the earth . . . But ungodly men with their works and words called it to them.

WISDOM OF SOLOMON i. 13-16.

PREFACE

Why not give Christianity a trial?—GEORGE BERNARD SHAW.

No one can think of the Women of Britain without heartfelt admiration for the heroic share they have taken in this time of national trial. Unstimulated by the warlike instinct which exists more or less in every proper man, or the contagious enthusiasm of those who march away, without hope of the distinctions which the soldier rightly prizes, taking unselfish joy in the honours of the loved ones, bearing with smiling faces the crown of sorrow and loneliness—theirs is the considered courage which accepts the foreseen sacrifice. Devotion to unrewarded duty has led many to face long grey years in the “reduced circumstances,” than which no trial is more wearing to hope and courage; and this not for themselves alone, but for their children also.

In hospitals, in factories, on the roads and in a hundred duties usually performed by men, three million women have come gallantly forward to the help of the nation in distress. The heroism of the nurses in the torpedoed hospital ship *Ancona*, crying “Fighting men first!” will never be forgotten.

Therefore no man worthy of his sex thinks of them but with unstinted admiration and affection. Nothing can be farther from the intention of this book than to preach to women, or to undervalue the part they have played in the nation. But I do not think that most women who have thus patriotically served their country feel that they would like to continue in such occupation all their lives.

And at the present time, when Woman’s proper sphere has been and will again be warmly debated, this book seeks to show

what the writer believes to be the true relativity of the sexes in their condominium over the earth, and that Woman is a coadjutor with man in a far higher sense and much nobler function than any "economic independence" could secure, however desirable it may be to extend the openings for women's industry.

It appeals to women's sense of truth in this matter, and is addressed to all women who would gladly give their life-work to cause wars to cease if they knew how to set about that colossal task; and, more especially, to all who are concerned with the training of children who in a few short years will be the British nation.

The first part of the book goes rather fully into the antecedents of the war, not in order to justify the cause of the Allies, which is now superfluous, but to show how the principle of brute competition has dominated the educational methods whereby the most logical and intellectually docile people in Europe have been Prussianized and transformed into the most aggressive of all nations. For there is already visible a tendency to forget that the spiritual origin of the war, behind its political causes, has been a frame of mind arising from a quite definite educational system *ad hoc*; and this should bring home to thoughtful minds the enormous power of consistent education.

In the second part it was needful to indicate how large numbers of boys and girls, throughout our land and in all classes, are trained in indifference to the "things of the mind," and in a "witless knowledge," which ignores all principles of real understanding, leaving them on the threshold of life with no real grasp of its meaning; and to contrast this want of system with genuine training. Till that is changed, the old causes will produce the old results.

After Jena, when all Europe was, as now, in the melting-pot, Napoleon was asked to receive Froebel with a view to the reform of the French educational system. He replied that he had "no leisure for questions of A.B.C." Prussia used the weapon which the conqueror of Austerlitz threw away. After

Sedan, France revised the training of her youth, and the nation of the Third Republic—strong, steadfast, united, heroic—has arisen, leaving behind her the decadence of the Second Empire.

The answer to those (and they are many) who despise Education because it is so often pedantic, unpractical, or pretentious, is to point to its vast and far-reaching effects in recent history, effects all-powerful for good as for ill. But "Education" means far more than "instruction," with which it is often confounded; it rightly covers the whole training and environment provided for the growing children who will have to solve the problems which are now ripening and to meet the events now casting their shadows before us.

Men alone cannot end war; the systems they create do not touch its root causes. But men and women together, in alliance, can end war. But they can do so only in one way. Not only by dwelling on its awful horrors, its appalling waste and its ruinous madness, but by realizing two ultimate spiritual facts:—

1. That the roots of war are the unchecked desires of mankind, both of men and of women—the get-rich-quick greed which seeks unearned wealth; the ambition which aims at unearned honours and titles, and the desire for sensuous pleasures without the corresponding duties. If we trace back the actions of those who bring about wars in all grades of society we shall always find such desires as the primary motives. Behind the desire for dominion is the desire for spoils.

2. That *women's* demand is the chief factor which determines the social standards in food, dress, housing, and all the externals of civilization, and therefore the social supply. According as it is wasteful or economical, tasteful or meretricious, useful or useless, so is the national standard of living. Therefore women, primarily, set the moral tone of the nation.

If these facts are fully recognized, the logical consequences are obvious enough.

In the co-partnership with men to replenish and subdue the earth, it is Woman's special function to insist upon the ethical values. But to do this she must know them herself. When she does this more scientifically than she does now, she will hold up before the eyes of her lover, her husband, and her son that sweet simplicity of Right-doing which the best women have always shown—a simplicity so wise as to be almost unconscious; so inflexible that neither violence nor sophistry can bend it; and so powerful that it can be resisted only by the brutality which declares its own condemnation.

None but the brutalized can resist, or wish to resist, the steady influence of the woman who loves and *sees*. And she will train her daughter to follow in her steps—to use the secret wisdom of the woman who is nearer to God than her men.

But before she can do this, she must know the real forces of life—physical, mental, and moral. **She must understand exactly how physical strength, health, and hardihood mental insight and clarity of thought; moral courage, self-restraint, and firmness of will, are actually produced and producible in a child; how they are, each and all, due to quite simple and definite causes which can be set in motion or suppressed.** She must realize that exactly as health in the body is the *inevitable* result of the healthy activity of the individual cells of which it consists—and can be produced in no other way—so the peace of the world is the *inevitable* result of the righteous activity of human souls in it, and can come about in no other way. This is the logical foundation for democracy; and it can be materialized only by general recognition of principles by the nation at large.

When, in the body, some cells fail in their functions or degenerate, more or less physical disaccord results: when such are sufficiently numerous, the disaccord culminates in disease, and all the energies of the organism are devoted to removing the offending cause.

So in the body politic, the aggregate greeds, ambitions,

injustices, meannesses, falsehoods, and concupiscences of individuals culminate in war. Trace it to its roots: we shall find no other cause. Those who provoke wars are those who desire unearned wealth; for all who desire unearned wealth instigate policies which, sooner or later, must culminate in wars as surely as the avalanche follows the falling flakes of snow on the mountain-side. Strife is the natural sequel to injustice and greed.

Mankind is really led by habits and preferences (usually sub-conscious) corresponding to the degree of insight and self-control reached by the individual; scarcely at all by the Reason which we call in to justify or excuse both.

It is Woman's privilege to hold the means of forming the habits and directing the preferences towards the harmony which invariably results between men of Good Will, because she can give a permanent set to every child in the first eight years of its life, when its habits are hers to form.

If we would have wars to cease, we must reconstruct our social system. This is not impossible—it is (in a sense) not even difficult—but it is not to be done by political measures, however astute or however revolutionary. We must begin at the beginning—i.e. with the children—and found their modes of thought on Science and on Religion; but not a materialist Science, nor a creedal Religion, but on a recognition of physical and spiritual *causation*.

“Education” has, quite deservedly, a bad name, because the teacher usually aims at inculcating his conclusions instead of training the power of perception, especially of moral perception.

It should include the training of the body in healthy surroundings, by healthy habits, to sane and simple life. Does any one who knows the prevalence of defective eyes, teeth, and development in the mass of the nation, pretend that this is done now?

It includes the training of the mind to accurate observation, correct expression, and that love of knowledge which is none

other than the love of truth, which stores the mind with ideas and images which reveal the purposes of life.

It consists, above all, in the training of the character which sees the right and does it. Science is power, but the uses to which that power is put depend on character, i.e. on the ideals we act upon.

Does any one conversant with science pretend that our schools have spread the true ideas of causation which are scientific knowledge? Does any one conversant with our party politics pretend that we are lovers of truth?

But it is easy (if we set about it by adapting teaching to the stages of growth) to interest the average boy in his work, and at the same time to be thorough.

It is not difficult to arouse his intelligent sympathies by the use of literature; for this brings to him ideas and emotions which are above, or foreign to, his own thoughts.

It is even possible to lead him to the practical perception that the laws of God are the laws of sanity and development, and to perceive something of the immutable principles on which the true evolution of Humanity proceeds.

A principle is a moral truth—it is not a precept nor a rule. Principles have polar opposites—Justice and Mercy—Prudence and Courage—Resistance and Submission. Judgment is required for their application—there is a time to be a peacemaker, and a time to be a soldier; a time for freedom, and a time for discipline.

Our schools claim to train character before all things. Certainly they train courage; except for a million or so of shirkers, and a number of "conscientious objectors" to self-sacrifice in any form, all men are brave.

But do they train the character which prefers duty to pleasure? Do they train the love of truth which aims at thoroughness? Do they show to boys and girls the happiness which proceeds from "the things of the mind"? Do they develop sympathy and understanding of other classes, or of other nations? Do they give those principles of real religion which proceed from a recognition of God as the

origin of the Creative Moral Principle ; a force quite distinct from moral precepts? Do they train in Science and Religion—Love of Truth and Love of Good—as the twin pillars of stable life?

We need a higher idea of GOD than the hypothetical Artificer of the Universe. To “make” is to fashion from outside : to “create” is to cause to grow by internal principles. Man makes, GOD creates, and the existence of the One Creative Principle is shown by the harmonies of creation. To the concept of the Divine Intelligence as superior to the world, we must add that of a Directing Power internal to it which irresistibly “makes for Righteousness.”

Some are asking, Is GOD dead? Why does He permit the war? The answer is easy: Because we will not think whither materialism and selfishness lead till we have been filled with the fruits of them. Because we make the time of peace a time of intellectual indolence and moral softness. Because, like the Pharisees of old, we seek to serve GOD by creeds and Mammon by practice.

The “New Way of Life” is 1900 years old, aye, and much older. It is the Christianity which a man comes to when he has seen the variety of religious experience, the futility of arguments, and the inadequacy of definitions ; it is the unformulated Christianity of Christ, which knows GOD as the Father of all mankind, not of any section. Such Christianity is sublime common sense—common sense applied to spiritual causation.

There is no other foundation for character, for there is no other permanent basis for morality. The two fundamental truths—the Being of GOD and the survival of “death”—are not hypotheses. The former is proved by the fact that Right, the same Right, leads in all ages and all lands to peace and good will. The latter is proved by many facts called “psychic” or “occult,” and by this singular one—that in all religions, Christian, Hebrew, Classical, Hindu, Buddhist and Moslem, human endeavour and aspiration invariably work out to the perception of Spirit as the Source of Life, so that the men

who recognize Spirit as the Source of Life are, in all essentials, agreed. "Mystics" are at one, the world over. Faith is not credulity, but perception—the perception which is the evidence of the intense reality and tremendous power of the things not seen.

Does the training given in our homes and our schools result in this, or anything like it? Or is ignorance calling itself "agnosticism" among the "educated," and revolt against all restraint in the masses, the more common?

And if so, why?

For want of living principles of understanding and of conduct, i.e. of Science and of Religion.

A task as serious as our national defence awaits us "after the war"—the reconstruction of our educational system.

It is on effective Humanities, Science, and Religion that any valid reform must be based. If we fail to do this the war will have taught us little, and opportunity does not occur twice. Lord Haldane is reported as saying: "The plans for reform have been prepared. The experts are ready. The machinery could be set going immediately. . . . A Royal Commission would be an opiate."

It is greatly to be feared that once more the destinies of the nation, for years to come, may be decided, without taking the people into consultation, by officials whose past is not such as to inspire unlimited confidence in their grasp of essentials.

This book says little on men's equal share in real national duty, because it is addressed to women; but, lest any one should perversely imagine that it aims at any pietist or priggish standard, let me say at once that its complete ideal is already existent in many noble women and in the best men in the Services of the Crown, especially in that great silent Service which has guarded our shores, and saved the nation from a worse fate than that of Belgium; whose strength has for a century been used to chart the seas and maintain the freedom of the ocean highways for all, the Service which makes no speeches, but acts; that holds Honour, not Riches, to be the dominant of life; that has learned the lesson which

Democracy needs above all others—that Power is inseparable from Discipline and unity of direction ; that knows too the honour and dignity of an active life and simple human pleasures. These men unite Discipline, Power, and the Joy of Life.

This character of strength allied to Justice can be formed, and is formed, in childhood. The process can be summed up in one word—EUGENICS—the master social science of the future—which includes not only Hygiene and Physiology, but also the Science of Education and the Art of Teaching. And, above these knowledges of the head, which must always be for the directing few, stands that wisdom of the heart—possible to the humblest—which knows Religion as that guidance of the Spirit of God in the performance of the commonest everyday duties—the right direction of all those human energies which He created and through which He rules the world of men.

And thus in the highest sense shall be fulfilled the poet's vision—

The tumult and the shouting dies :
 The captains and the kings depart.
 Still stands thine ancient sacrifice,
 A humble and a thankful heart.
 Lord GOD of Truth ! be with us yet,
 Lest we forget ! Lest we forget !

NEW MILTON,
July, 1916.

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Mine eyes have seen the glory of the coming of the Lord :
He is trampling out the vintage where the grapes of wrath are stored :
He hath loosed the fatal lightning of His terrible swift sword :
His Truth is marching on.

I have seen Him by the watchfires of a hundred circling camps :
They have builded Him an altar in the evening dews and damps :
I have read His righteous sentence by the dim and flaring lamps :
His Day is marching on.

I have read His fiery gospel writ in rows of burnished steel,
“ As ye deal with My contemners, so with you My grace shall deal.”
Let the Hero born of Woman crush the serpent with His heel ;
His Power is marching on.

He hath sounded forth the trumpet that shall never call retreat :
He is sifting out the hearts of men before His Judgment-seat :
Oh be swift, my soul, to answer Him ; be jubilant, my feet !
His Men are marching on.

In the beauty of the lilies Christ was born across the sea,
With glory in His bosom to transfigure you and me ;
As He died to make men holy, let us live to make men free :
His Word is marching on.

He is coming like the glory of the morning on the wave,
He is wisdom to the mighty, He is succour to the brave,
Uplifting to the sorrowful and freedom to the slave ;
His Peace is marching on.

Battle Hymn of the Republic.
(Slightly altered version.)

INTRODUCTION

“Political morality” begins where moral politics end.—KANT.

GIVEN the spiritual facts—a Germany directing organized Intelligence for Dominion, and a Britain refusing the thought and self-sacrifice which adapts means to ends—this war was inevitable. It is a life-and-death grapple between scientific and disciplined brute force which recognizes no law and no faith on the one side, and free nationalism on the other. It must end in the domination of Europe by a single State or in a great peaceful alliance, which will be the beginning of a New Order of things in the world and will mark the Sunrise of the New Age.

For us, to be vanquished would mean not only the disruption of the Empire, the crushing taxation of vast indemnities, and widespread personal ruin, but it would be the victory of organized brutality over political freedom. An inconclusive peace would mean the whole hideous business over again in a few years' time. And this time there would be no ultimatum, only the torpedoing of the fleet in harbour.

For such issues War is inevitable, and will for ever be inevitable. When Liberty is menaced all men, ay, and all women too, who are worthy of their traditions and their name will give all for the victory of the higher cause.

But such alternatives are not in the nature of things. Many futile “remedies” for war have been proposed by those who are more anxious for the ease of peace than for its virtues. International strikes of Labour for the working classes; demonstrations of “The Great Illusion” of military gains, for commercially minded men; Treaties of Arbitration for the

politicians; and Peace Societies for the amiable talkers—all have been put forward as effective checks on the volcanic passions and clouded vision of *l'homme sensuel moyen*. Quack remedies one and all, in the absence of character—the character which keeps faith and puts honesty before profit.

Mere horror at the awful sufferings, the terrible loss of life, and the wicked waste and ruin of human power, thought, and energy involved in war will never cause wars to cease, for the next generation has never known these things. That can be done only by going straight to its causes and setting in motion the causes of good to overcome the causes of ill.

Men and women acting in unison could do this. If even the half of the human race which trains the first eight years of life were intelligently united on this great aim, it could be made an actuality, because they would create the majorities which would form the great Christian Democracy which is the one form of rule that among all experiments in government yet remains untried. Events come about by causes, not by amiable sentiments; and to the causes we must go if we would alter hard facts.

The cause of war is a frame of mind, now called " Militarism " as if it were something new. But this frame of mind is none other than the old Greek " hubris " * which carried Alexander from Macedon to the Indus; the Roman " superbia," which enforced the self-same ascendancy at which Germany now aims by the self-same policy—" Divide et Impera," "*Honeste si possis, sed quocunquo modo, rem*"; a frame of mind which has its origin in the personal aims of directing classes—personal desire of luxury, personal desire of possession, and personal desire of dominion—the world-old Desire of the Flesh, Desire of the Eyes, and Pride of Life which have led again and again through the cycles of History from simple hardihood to ambition, empire, wealth, luxury, degeneracy, decline, and fall.

This also is not in the nature of things. Nations do not

* *ὕβρις* expressed to the Greek the insolent pride which feels no pity and knows no love.

age like men or trees—"the generations of the world are healthful, there is no poison of destruction in them": each springs new and unspoiled from such parents as have lived healthfully.

Nor is War a necessary consequence of conflicting principles; the "wars of Religion" are now seen to have been contests between those who stood, not for the infallibility of Church or Bible, but for their own. Wars for systems—regal versus republican, or for aristocracy versus democracy, are wars for interests masquerading as principles, certainly on the one side, usually on both.

Nor is it (as Herr Max. Harden would have us believe) an inevitable fatality as two trees planted over-close together—the stronger necessarily ousting the weaker. That is the "survival" doctrine in a slightly different form, the argument descending one grade from the animal to the vegetable world, in order to get rid of moral principle altogether. War is the result of aggregate individual actions proceeding from individual character. Every person who cheerfully and wholeheartedly does his or her duty, who loves truth and does it is an element of peace; every self-seeker is an element of war.

If Humanity is not to swing for ever between the miseries of war and the corruptions of peace, some means must be found of developing in peace the virtues of war—courage, self-sacrifice, temperance, hardihood, heroic disregard of suffering and devotion to duty, and, above all, that perception of moral actualities which political rhetoric is for ever beclouding with misty phrases, and the recognition of a real spiritual world. It must add these to the virtues of peace—steady industry, wise, calm justice, kindliness, courtesy, refinement. Between such characters there will be no war, because there are no quarrels which cannot be composed by Reason and goodwill.

Long ago an acute Roman lawyer^{*} showed, in his essay on the high nobility of antique Friendship, that such friendships

^{*} Cicero, "De Amicitia."

are possible only between good men ; they are impossible to self-seekers, to the dishonest, the vain or the sensual. So permanent peace is only possible between men who wholeheartedly seek Justice regardless of "interests"; who scorn lies and advantages gained by falsehood or fraud ; who desire no gain at the expense of others ; who take the rule to do as they would be done by as their principle of conduct—a principle which involves strict abstract justice—to oneself as well as to others.

This character Woman can originate, for her function in the control of the world is the direction of the forces of Life, in contrast with the man's, which is the direction of the forces of Nature. She can start in her child the mental outlook which will interpret all his later experiences ;¹ she can initiate the physical, mental, and moral habits which are the foundation of just such character ; and she can create the demand for the education which will carry both through boyhood to manhood. Broadly speaking, the work of the man is with the great external forces of Nature. He has been, and is, the hunter, the shepherd, the farmer, the warrior, the merchant, the sailor. In the fields, the mine, at the smelting furnace, the rolling mill, the machine shop, the printing house, the engine-room, the laboratory, the designing office and the study, he is the Engineer, who directs the forces of Nature to the service of Man—who discovers, improves, and organizes. He ploughs the furrow and canalizes the river, drives the road, bridges the ford, enlarges the harbour, builds the dock. Steam, electricity, and explosive give him the power of a thousand horses. He tames the animals, breeds new races of plants, beasts, and birds, selects, develops, and trains. He sails the seas, kneads the glowing metal like clay, captures the lightning and sends it on his errands to carry his messages, light his towns, and drive his machinery ; he mints gold and silver, invents the bank and the bill of exchange, and erects the

¹ It is seldom realized how permanent are first impressions on the mind. I can recall how " Westward Ho !" read at twelve years old, coloured my ideas of Spain and of Roman Catholicism for many years.

financial system without which no collaboration on the large scale is possible; he observes facts and builds them into sciences and generalizes them into a philosophy; he consolidates language into permanent grammatical form, codifies law, administers and enforces justice. He makes the fleet, the army, the city, the law-court, and the Chamber of Commerce. All the greatest work in literature, in Art, in discovery, in legislation, and in music has been done by men. All external civilization is their handiwork. When the woman attempts such production she is just the "lesser man," and her output is both less in quantity and, as a rule, inferior in quality, than that of the man at his best.¹

Nevertheless but for her none of it would be worth having, for it would be soulless. All these things are made for her, and placed at her disposal for use; not in any imaginary, romantic, or fictitious sense, but quite literally. In the home and in the social world she uses all the products of masculine activities.

For if Man is the Lord of Toil, Woman is the Lady of Life. Her realm is over the forces and laws of Life. Her actual business is to use the products of external civilization to direct her house, to clothe, to feed, to train, to educate, to make a home and a society in which all noble hearts may grow. Her Kingdom is LIFE.

It would be impossible to frame a list of women which could stand even a distant comparison with the roll of lawgivers, prophets, philosophers, artists, architects, composers, discoverers, inventors, statesmen, and conquerors

¹ The Trades' Unions are in accord with natural law in excluding women from men's trades in normal times. The custom in labouring circles, "Let every man have his own wife and every woman her own husband," is the social basis of Christianity and the foundation of national morality. Every woman who does a man's work displaces at once a husband, a father, and a wife. They are also right in demanding equality of payment for women: for this is the shortest road to the employment of each in the trades for which either sex is best fitted; and, incidentally, ensures fair treatment in clerical employments.

who have changed the face of the world. But above them all stands the Directress of the Forces of Life.

Not merely that they were born of women and nurtured by women; but that it was the mother's wisdom which directed their growth and implanted the principles which moulded their lives. Again and again great men have borne witness that it has been the woman who has transmitted the heredity of vigour, has trained firmness of character, and maintained their ideals of beauty, of adventure, of honour, and of conduct. To the Woman the man instinctively turns in the morning of life; with her he shares the burden and heat of the day; to her, in fuller knowledge, he returns at its eventide; and to his mate he is reunited, "where strong Love reads the roll-call of his brave and fair," where, after storm and stress, beyond all these voices, there is peace.

The notable women of history have all been Builders or Scatterers of Life, according as they dealt, each in her station, with its functions and its laws. As Mother, or Ruler, or Saint, or Wanton, Woman has made her mark as the Nourisher or Destroyer of life. This is mere fact, and the influence of every woman is of one of these four kinds, whatever her apparent and external place. Whether the mother of an Alfred, a Charlemagne, or a St. Louis, or just of a healthy English schoolboy; whether a Queen on the throne or at the head of a household; whether a Saint Geneviève saving Paris, a Jeanne d'Arc saving France, or a Florence Nightingale saving an army, an Elizabeth Fry saving the prisoners of despair, or just a Salvation Army lass, or a servant or cook in a modern house, or nurse in a soldiers' hospital, each is saving, directing the forces of life in their humblest physical or highest spiritual functions.

Her ethical principles make her chief strength, her abuse of sex-influence her chief weakness—hence the universal and instinctive recognition of chastity as woman's special cardinal "virtue." But the woman who builds is not distinguished from the woman who scatters by any unfailing

outward sign: she may be an Agnes Sorel—the mistress of a king, yet the friend of the poor; she may be a Catherine II—a wanton woman regarding physical passion as a momentary weakness apart from the main purposes of life, yet a far-sighted and benevolent empress; while she who scatters may equally be a Pompadour wasting the resources of a kingdom and sowing the whirlwind of Revolution, or a rich man's wilfully barren wife; or the woman, married or single, whose vanity and selfishness consume insatiably, and give in return neither help nor happiness to any; or the feckless, slatternly mother who feeds her children on tea and tinned salmon in a dirty, ill-managed cottage, adding to the number of wastrels who cumber the ground.

But, so far as generalization is possible in so complex a matter, Nature has decreed that Woman's province is specially the actual forces which make for health and life or for degeneration and death—not talking about them, but directing them, just as a gardener directs the growth of a plant to beauty and symmetry, or as an engineer directs the flow of a river to supply a city with light and power. It is there that she will "find herself" when the blind turmoil of the "Woman's Movement" settles down to reason and science.

For EUGENICS is a science—a master-science—compelling all others into its service; and with the perception that physical health and intellectual faculty proceed from definite causes and are as surely producible as a good rose, there will come the definite demand for adequate intellectual training in schools, in place of the pedantic formalism, the ridiculous courses in unassimilated languages and misunderstood mathematics which produce that dull indifference to the "things of the mind" which kills intelligent interests, spoils promising lives, and so permanently cripples judgment as to leave it at the mercy of party rhetoric, and so ignorant of happiness as to take bodily luxury as its equivalent.

Woman is building the houses not made with hands—the

bodies of mankind; building, too, the fabric of the Nation as the polyps build the coral reef from the silent depths of the sea, firm-founded, unassailable, enduring, just in so far as the laws of life are obeyed. Her use of the laws of life, training and restraining, nurturing and directing—wife's love, mother's love—is just the most powerful force in the world; but the abuse of it the most deadly poison to character, and therefore to all that makes a nation simple-minded, strong, and brave. Men will always be what their women will have them, and national decadence is the result of the misdirection of the forces of life. The influence of the Wanton is writ large in the secret history of the world: the "hidden plague" which works out to phthisis, epilepsy, rickets, early paralysis and senile decay is the canker of society,¹ and the single-child family is death to the race.²

¹ Report of the Royal Commission on Venereal Disease.

Dr. Mary Scharlieb says (*Observer*, March 18, 1916):—

"The public as a whole has not the most elementary idea of how far national health, and even national existence, are compromised by the ravages of these diseases, one of which is said to take rank next to tuberculosis in order of fatality. Its disabling effects are said to be quite as great as those of tuberculosis, and its transmission is easier and more certain.

"It has hitherto proved impossible to arouse the public to pay adequate attention to this scourge. These diseases are associated in the public mind with the idea of wrong-doing and immorality, but, as is pointed out by the evidence before the Commission, there is an immense amount of the syphilis of the innocent. The evidence laid before the Commission proved beyond doubt that a very heavy percentage, probably 50 per cent., of the mortality of infants must be laid to the charge of this disease. Somewhere about 800,000 children are born every year in England and Wales. Of these about 100,000 die before attaining the age of one year.

"To the same malign influence must also be attributed a certain proportion of the decline in the birth-rate. The causes of this decline are

[Continued on p. 27]

² One of the saddest reflections produced by the war is the repetition of the words "only son" in the obituaries of the Roll of Honour. These have gone from among us. The shirkers remain, to propagate their ideals of cowardice calling itself Pacifism and selfishness calling itself Freedom—a true Survival of the Unfittest.

Apart from this, the quality of any social system depends almost entirely on the uses to which women put the products of civilization which men manufacture. Woman has the spending of three-fifths of the national incomes. Her demand determines the supply—according as she makes simplicity or luxury, display or worth, her chief aims; as she is wasteful and extravagant or wise and thoughtful, so will the quality of society be. Her men will always give her what she wants to fashion society withal.

Therefore, though peace cannot come to the world without men's subordination of interests to principles and of politics to morality, yet the character which assents to or refuses this subordination is bred in the child, and therefore Peace must

complex, but when it is remembered that somewhere about 100,000 children per annum are the subjects of still or premature birth, and that syphilis is the commonest cause of this misfortune, it must be recognized as having a very potent influence on the upkeep of the population.

"Not only are these diseases directly responsible for a large proportion in the decline in the birth-rate and in the high figure of infantile mortality, but they are also responsible for a heavy percentage of the disabling diseases which tend to make individuals unable to earn their living in the ordinary way, and which in consequence cast a heavy burden on the rates and on the charity of the public.

"If the disease and death thus brought on the infant population constitute a national disaster, the effects of these diseases on adolescents and adults are no less calamitous. Owing to the reticence of the medical profession the returns of the Registrar-General do not adequately represent the mischievous effects of these diseases. To the initiated the large number of cases of men and women in early middle life who suffer from general paralysis of the insane, locomotor ataxy, and many other conditions whose names are well known to us, signify the premature closing of usefulness and of life due to syphilis, but up to the present time the public has not been in a position to recognize the true nature of these visitations.

"The Commission did not forget the moral and spiritual aspect of its problem. Ministers of various denominations, the Headmasters of great schools, and philanthropists contributed their evidence, and the Commission separated in the hope that all its members, and also the members of the National Council for Combating Venereal Diseases, would spare neither time nor trouble in writing, lecturing, and in propagating by all means in their power a knowledge of the dangers that beset the nation and the efficient remedies which lie ready for their cure."

always and ultimately be founded upon women's knowledge of the laws of physical and moral life ; and above all on the perception by educated women of the existence and life of the soul as incontrovertible scientific fact ; for without this all laws are mere expediciencies, all effects transitory, and all wrongs ended by death. There can be no wrong to the non-existent, and if the soul did not survive, murder would be no more a crime than the killing of an animal.

This perception some women have unhappily lost in losing their creed, and others retain it in a timid and half-hearted way which deprives it of moral force. Here, it must be admitted, their men have failed them badly in one of men's proper functions—insisting in the pulpit on childish literalisms with passionate rejection of every new discovery, antagonizing instead of welcoming science—or, in workaday life, treating the spiritual verities which, however ill formulated, are true for all time, with materialistic denials or agnostic indifference. It is not a woman's function to reformulate a philosophy of life ; and too many have let all go, throwing the child out of the theological tub along with the water in which it has been washed, or losing themselves in a hazy mysticism which "accepts the symbolisms of all religions and the discipline of none."

Mental training and discipline are essential, and the Higher Education of women should be the path to the full discovery of the Woman's realm of life. Just as an engineer is trained in physical principles, so the woman should be trained in vital principles. The woman who is undisciplined in mind cannot discipline children, for she has no guide but her whims. Her untrained mind is unequal to follow the exact steps whereby character is formed, to learn and perceive the exact stages of a child's mental growth and the appropriate nourishment for each stage. She cannot even provide for the physical demands of each succeeding period, as hundreds of ill-developed children testify. Nor can the undisciplined woman realize how true it is that *by forming habits of cleanliness, obedience, accuracy, and honour it is within a mother's power to determine the set of a*

whole life in its first eight years, and to decide whether she will retain the love and confidence of growing manhood or forfeit both as soon as her son has passed beyond the age for treats. First impressions persist far into adult life and interpret its experiences.

It is for the Mother to set in motion the causes of peace to prevail over the causes of war—the greed which would reap where it has not sown, the dishonesty which warps truth to serve a faction, the ambition which puts the reward above the work, the arrogance which seeks to dominate, the self-will which will listen to no reasoning but its own, the brutality which will enforce what it can never justify. It is for her to create in the new generation the characters which will not misuse the blessings of peace, and in this she will receive the passionate support of her men, who always reverence the woman who understands. This character is not to be built up by injunctions—the perpetual “Don’t do that!” so constantly on the lips of the incompetent; nor by precepts, nor even by example (powerful as that is), but by direction of bodily and mental growth by the whole environment—physical, mental, and moral.

For this she has two main instruments—HABIT and RELIGION.

To use the first effectively she must understand—

(a) The physiological basis of habit, i.e. what habits of body are the basis of natural health and vigour; how to initiate the cycle of nutrition, exercise, and rest which produces them; and how to interpret truly the unconscious actions and “nerve-signs” of the child;

(b) What are the habits of mind which produce the strong intelligence which disregards “points of view” and mere opinion, and sees the thing as it is—without “optimist” or “pessimist” beclouding. This intelligence is developed by the mental habit of accuracy as surely as the deftness of a Staffordshire potter is developed by continually working to a true curve.

To use the second effectively she must herself be able to see

the Operation of God in the world of Nature and in the course of History, and be aware of that guidance in her own heart. She must see—not with the cold decision which results from a balance of probabilities, nor with a “faith” which hugs the incredible, but with vivid realization of the Creative method—that Body exists solely to bring Intelligence to bear on the world of Matter; and Intelligence exists to manifest the beauty of spiritual power—which is the power of Love—which is the Glory of God. Body and Mind, Matter and Force—they have no other ultimate *raison d'être* than as the expression in Time and Space of the Divine Spirit.

Without this inward perception of an ultimate truth, creeds are of no avail; ceremonies are empty forms; and morality is mere repression of the natural man, instead of the progress towards honour and beauty and glory and power which the Spirit of God in Man would have it to be.

But to do that work in alliance with that high Spirit Who creates—the Lord and Giver of Life—women must act as that Spirit acts—*on individuals*, not on masses.

The gigantic forces which drive the planets in their orbits are the attractions between their atoms and the atoms of the central sun. Gravity is not one force: it is the infinite aggregate of infinitesimally small forces. Healthy physical life is the sum of the interactions of millions on millions of individual cells. Creation is from the inside of the cell and the atom. It is the sum and term of innumerable internally directed forces.

And the New Democracy in which Justice shall be substituted for War has to be similarly created *by the transformation of individuals*—not only by acting on masses by laws, by Acts of Parliament, or even by alliances for the peace of the world, or by any external expedients as a man acts on dead matter, from outside of it, by tools and fire. It is Woman's function to transform the individual, and so to leaven the mass. Her action is vital, not mechanical.

Whether votes will help the process I, for one, frankly do not know. But I am dead sure that they are not the *means*

of regeneration. I am not going to discuss vexed questions, nor quote hackneyed truisms, but it is an unfortunate fact that the hand which aims to rule, if not the world at least the elections, not only scorns to rock the cradle but burns the church, and seeks by a half-hearted "frightfulness" to compel a surrender which reason does not warrant.

The parliamentary vote would doubtless be of benefit to the nation in the hands of women who understand and care for the real causes of healthy national life : otherwise it can merely express a larger amount of the personal " interests " acting in ignorance of vital causes than it does at present.

The beginning of Wisdom is the desire of discipline ; and the care of discipline is love ; and love is the keeping of her laws ; and the giving heed unto her laws is the assurance of incorruption ; and incorruption bringeth us near unto GOD. Therefore the desire of Wisdom bringeth to a kingdom.¹

This is the chain of causation which it is Woman's special province to initiate, because she is in a special sense the Directress of the Forces of Life—more especially of spiritual life. It is for this reason that one indispensable condition of civilization is that no violence shall be offered to women ; and this carries with it the obligation that they shall use no violence. It is for the same reason that the home is the woman's undisputed province ; in it, consciously or unconsciously, for better or for worse, she forms the Nation to Be.

History is one long record of endeavours to find a successful substitute for Character—to get permanent prosperity without its originating causes—the intelligence which perceives truth instead of justifying a bias, the industry which creates new wealth instead of seeking to divert it from others ; the kindness which uses riches for the abolition of evils instead of for self-indulgence or display ; in one word, the Good Will which makes the Kingdom of God, and *therefore* brings Peace on Earth.

This character can be produced. Not all at once, nor by

¹ Wisdom of Solomon vi. 17 to 20.

injunctions, nor in the mass, but by fulfilling the special and glorious functions of the Directress of the Forces of Life.

Every natural human quality can be directed to good. All evil is energy misdirected, as all dirt is matter out of place; and childish energies rightly directed from the first *infallibly* produce good habits. As the twig is bent the tree is inclined; it is easy to train the sapling—no human power can straighten the tree.

Many will think this far too large a claim. I make it advisedly, though I do not of course mean that perfection is attainable, but that from whatever point a life starts, it can, by suitable environments¹ on the three planes be led *infallibly* from strength to strength.

One may often see weakly and undeveloped, or undisciplined and wayward children whose mothers are either quite blind to the facts or helplessly lament defects that a wise regimen would have entirely prevented. Evils arising from defective digestion, sluggish nerve-action, unhealthy over-excitement, precocious or perverted sex-instincts, or want of mental food suitable to the age, are all common enough. Of them all, the last is far and away the most frequent and produces a vague unrest which works out in perversity and wilfulness, and is met with prohibitions and complaints which aggravate the evil and irritate parent and child alike. And of the two, it is the child who is in the right—in the sense that the situation has been produced by sheer parental ignorance of the needs of the normal mind.

Wisdom is Love guided by Knowledge. Maternal instinct alone is as much an animal passion as that which is usually

¹ There is a normal environment which will infallibly produce in a normal child the daily cycle of perfect nutrition, exercise, and rest which is the first condition of health; and this norm must be varied to suit exceptional cases. Similarly there is a normal mental environment which will extend and broaden understanding by the revelation of principles common to all healthy mental action. There is also a normal environment which makes the practice of courage, courtesy, and self-restraint habitual. Each of these also requires adaptation, often wide adaptation, to the needs of special cases.

so called ; let any one who doubts this go to touch a strange cat's new-born kittens or a mare's new-born foal. Unguided by reason, the human mother excuses all faults instead of amending them, and denies them when she cannot excuse ; she encourages all the perversities which do not inconvenience herself, and some which do, and she looks with blind eyes upon ill-conditioned tricks which offend every other person.

But the wise mother, by firm yet loving discipline, trains that self-control which rejoices in strength and achievement of body, in clear thought, in direct expression, in fearless truthfulness, and in simplicity of life, all of which lead up in due course to that supremacy in service which is the Christianity of Christ the King—the religion which rests on the great spiritual verity of Power given from above and takes no great account of the necessarily imperfect formulas under which each type of mind has endeavoured to express its perceptions of truths that transcend human language.

And Love, unselfish love, discerns and ponders many things ; and, in the end, comes to understand those mysteries which are the keys of the Kingdom of Heaven. But it must be a love which labours ; not a love which rests in the illusion of a “maternal intuition” which every spoiled life disproves. It must be the love which seeks to understand causes, which is willing to face study in order to know the truth and weariness in order to give effect to it, so that the causes of good may be set to work to overcome the forces of evil and so to give peace to the world.

Without that, Woman is either the working neuter who is just “the lesser man,” without sufficient sex to be properly affectionate, or else merely the idol of the Fool—

A rag, and a bone, and a hank of hair,
And the fool he called her “My Lady fair” ;
But we called her—the Woman who Didn't Care
And Never could Understand.

With that, she is that other type of woman—

A Spirit, yet a Woman too !
A creature not too wise or good
For human nature's daily food ;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles,
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A being breathing thoughtful breath ;
A traveller 'twixt life and death :
The reason firm, the temperate will,
Endurance, foresight, strength, and skill ;
The perfect woman, nobly planned,
To warn, to comfort, and command.

In the course of sixty years of varied life, I have seen enough to make me believe in the modern woman's qualities of head and heart and hand, even to work the miracle of preventing wars.

The general democratization of Government, the sufferings of the multitudes of maimed, impoverished, and bereaved, supply a motive power unknown hitherto. Surely enough blood and tears have been shed to give thought even to the unthinking masses with whom political power now rests, to make them seek peace and ensue it ! The desire is there—it only needs direction.

If Woman wills, she can direct it : there are enough skilful hands, discerning minds, and loving hearts to bring about the change. But she must will it in the same sense as she wills to be well dressed ; mere wishing is useless.

The best of men cannot do it alone ; for political, economic, and legal methods always take "human nature" for granted as unalterably selfish. But human minds are precisely the element of the problem which is open to change ; only we must begin at the beginning, and not in the middle :

"To cure—is the voice of the past : to prevent—is the divine whisper of to-day."

PART 1

THE CAUSES OF WAR

This deliberate provocation of so mighty a calamity, and the appalling conduct of Germany during the course of the war, makes the study of its psychology one of equal interest and importance. We had heard from time to time of conduct on the part of German officers which all civilians, and most military men, regard as brutal; but very few people who knew Germany were prepared to hear the supreme representative of that nation, to the applause of his colleagues in the Reichstag, declare that they would hack their way through moral and international law to the realization of their aim: or to find almost the whole German people applaud the ruthless transgression of the rules of civilized warfare: or to behold the spectacle, as childish as it is indecent, of a national cultivation of the barbaric passion of hatred.

At the commencement of the war one of our statesmen, who was convinced that he knew Germany, resigned his office because he would not believe her guilty. Presently we began to distinguish between the Emperor, with his military and commercial supporters, and the mass of the people.

To-day we regretfully yield to the impeachment of an entire nation. The leading representatives of each section of it—its scholars, its churches, and its workers—have approved the initial outrage, and hardly one of them has raised a protest against the general applause of successive outrages and against the increasing frenzy.

The Soul of Europe, p. 22.

CHAPTER I

A CONFLICT OF IDEALS

MANY persons are hoping that the weariness of the nations with the horrible sufferings, the wicked waste, and the wide-spread ruin caused by the war, will lead to a fixed resolve that this horror shall occur no more, and that "the great friendly democracies" of Europe will find some way whereby that resolve may be made effective. Such a world-war may very well be the precursor of long peace from sheer weariness and exhaustion and horror at the devilish ingenuity which prostitutes science to the production of torture and misery. It is a war of pitiless machines to mangle and mutilate the bread-winners of thousands of homes; and public opinion sickens with pity and disgust over this last and greatest crime, and declares that this shall be the last great war. But there is much lack of consistent and clear thinking how that result is to be attained. If it is ever to be realized, the first necessity is that we look facts in the face, that we get rid of that "superstition of natural virtue which has been the curse of liberalism for a century and a half,"¹ and seek for root-causes and their remedy. Till the war was actually upon us, this superstition caused us to nurse ourselves in the illusion of a peace-loving Germany, to shut our eyes to the gross, open, and palpable facts of Prussian preparation for war (which always preceded the military precautions of other nations),

¹ Mr. H. G. Wells, in *The Nation*, September 12, 1914, speaking of the perpetual illusion of Liberals in ascribing always the very best intentions to every enemy of England. This superstition is again lifting up its voice in the "optimism" which ignores the fact that Germany has given no sign whatever of changed intentions.

and to disregard the steady preaching of war by German professors, politicians, and publicists of all kinds. Nor is this reluctance to face facts and think clearly on root-causes anything new to English character. After the South African War no expression was more commonly heard than the resolve that "Never again" would we be caught napping. After which, the dear British public, having seen its natural face in the glass of history, straightway forgot what manner of man it is, and proceeded to turn a deaf ear to the reasoned appeals of our greatest soldier; and to Lord Salisbury, who at the Albert Hall in 1900, out of the depth of a life's experience, warned his people "to arm and prepare themselves for a war which may be upon them at any hour for their very existence as a nation and as a race."

Think of the hundreds of millions we are spending to-day on this awful war; think of the spectacle of the civilized world wallowing in blood, straining every energy in this awful work of mutual destruction. *Think of the holocaust of lives, the fearful sufferings, and then think that, had Britain taken heed of Lord Roberts's warning voice, had we been as well prepared on land as we were on the sea, the peace of the world would have been, in all probability, unbroken.*¹

But the electors refused to hearken to the one because he was a soldier, and to the other because he was not a Radical. Truth and reason might go hang! But what tears and blood and disaster would not 500,000 trained men thrown into Antwerp in September to cut off the German retreat have saved, not to the brave Belgians alone but to ourselves also? It would have compelled the evacuation of Belgium and might have ended the war.

Even now there are signs that at the first offer of peace these same illusionists will advance specious reasons for leaving half-done our work of wresting the sword and the trident from the hands of murderers. We entered into this war, as we should into any war, with great reluctance. Our army, however

¹ Mr. Hughes, Prime Minister of the Australian Commonwealth, March 15, 1916.

high in quality, was absurdly and lamentably small in numbers for the work it has had to do; the artillery and other mechanical aids in which, as a manufacturing nation, we should have been specially strong, had been most foolishly cut down for parliamentary (i.e. vote-catching) reasons, and now, in consequence, enormous sacrifices ¹ in money and lives are called for. Though the politicians who suppressed facts for party reasons are primarily responsible, the nation did not look to causes; we denounced rational foresight as "militarism," and we ignored the paramount fact that it is not armies, but the uses made of them, and a wrong spiritual ideal in the controlling power, that constitutes militarism. Primarily, militarism is a temper, and nothing else. We might drill every man in the kingdom and yet not be militarist, provided this were done for defence: universal military service is the basis of Australian Democracy. In the second place, it is a policy—the policy of Machiavelli—which uses as its instrument calculated wars.

All armed conflicts are, in the last analysis, conflicts of the ideals of which the contending Powers are the exponents. History shows that true ideals have again and again determined final victory by inspiring the resolution and courage never to give in to wrong. The ideal of civil and religious liberty secured the victory of Holland over the might of Spain; in Stuart times it conquered an aristocratic militarism not altogether unlike that against which it is now contending. A hundred years later France stood for "*La carrière ouverte aux talens*"—the watchword of democracy—and was victorious against Europe in arms to defend the old "authority" in Church and State. The ideals inspired the men. Twenty years later Napoleon united the forces of France, Germany, Italy, and Poland ² under the banner of Cæsarism: the licence

¹ And we have not yet borne the brunt of attack by the German Fleet, which will assuredly be used in one last bold throw for success.

² The army which invaded Russia in 1812, over 600,000 strong, had only 240,000 French troops; 190,000 were from German States and 90,000 from Poland.

of the Revolution had nearly killed its ideals, and perverted them to a dream of hegemony which was crushed at Leipsic and Waterloo, yet the fundamental idea of 1789 survived, and changed the life of Europe. True ideas are immortal.

Politically stated, we are again in presence of a conflict between the Cæsarism which aims at world-dominance and the Liberalism which recognizes the rights of national sentiment to be free from foreign compulsion whether in religion, politics, arts, or social life. History will register the overwhelming evidence that Germany might, up to the very last moment, have accepted the offers made by English, French, Russian, and Italian diplomacy to avoid war. It will note the submission of Serbia and the German policy which had treacherously prepared the solid concrete emplacements for siege artillery at Liège, Namur, Maubeuge, Dunkirk, Woolwich, and Rosyth in time of peace.

Germany has advanced to war with the cry—*Weltmacht oder Niedergang*. It is a lost cause—the watchwords of Liberty animate the armies which will crush the New Cæsarism, and the three fateful words spoken by the German Foreign Secretary will, by destroying the belief in the honour of Germany, prove the most potent cause of her defeat,^{*} *if, but only if*, the ideals of Liberty inspire our people to the same unity of action which inspire France and Russia.

Our first aim in this war is self-preservation against a powerful foe who hates us with the extraordinary virulence that only envy can inspire, and has advertised his intention to destroy the sea-power which is our life; our second is the preservation of national good faith; and the third is to put an end to the ruinous competition in armaments which wastes on destruction the resources which ought to be used for the betterment of the race. The proximate cause of the war is of course Prussian militarism, which has dominated Germany for forty years, and now seeks to dominate Europe and to crush England as the chief obstacle in her path but behind proximate political causes there stand always

^{*} *Ein Stück Papier*—A "scrap of paper."

the spiritual principles which direct the incidents. Envy and pride have been the moving principles in Germany, intellectual apathy, insularity, and party spirit in Britain have blinded us to facts.

There is no reason whatever to fear that after the war we in England will oppose militarism to the militarism we hope to crush; the fear is all the other way, that we may imagine that some new paper guarantees and political expedients may suffice, by themselves, to bring about a durable peace. Here we need some clear thinking. Till the world is really, not nominally, Christian it will be only the strong man armed whose goods are in peace. Nor will this suffice unless the strong man be guided by justice and good faith. Much more than mere legal good faith is required; it will be a well-informed equity which will transform our Empire (if so we must call it) into a federated band of brotherhood, and maintain that Pax Britannica which few will wish, and none will dare, to assail.

This well-informed equity presupposes in governing majorities the high type of mind which in all disputes sets truth and justice above personal or party advantage. These minds have to be created. When they exist in sufficient numbers, candidates for Parliament will appeal to undistorted facts, to admitted principles, to even-minded justice and fair-play, instead of catch-words, mostly false. They will then realize that all incitements to faction, to class-hatred, all vilification of opponents, are the causes of hatreds that will sooner or later explode in violence; and for this reason will annoy and disgust the mass of electors as they now annoy and disgust intelligent men.

Just such hatreds, organized and reinforced by Cæsarism, have produced the present war.

There are two ideals that are in eternal conflict: the one is the claim of the individual to override all right and justice; the other, that there are human obligations greater than any personal "necessity." This latter is the basis of all civilization and of the Law of Nations.

Curiously enough, the first expression of that law was due to German brutalities.

Hugo Grotius was born at Delft in 1583. His famous work, the "*De Jure Belli et Pacis*,"^{*} was written during the awful horrors of the Thirty Years War. He wrote in the Introduction :—

I saw prevailing throughout the Christian world a licence in making war of which even barbarous nations would have been ashamed ; recourse being had to arms for slight reasons or no reasons ; and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were thenceforward authorized to commit all crimes without restraint.

"He was," says Sir William Rattigan, "one who, in the midst of a cruel and desolating war, was the first to discover a principle of right and a basis of society which was not derived from the Church or the Bible, nor in the insulated existence of the individual, but in the social relations of men."

He died in 1645, and by that date his advocacy of a new humanity in war had already become a new force in Europe.

"The horrors of war had smitten the conscience of Europe and of her greatest leaders. Grotius stood for the fact that the Law of Nations subsists and is all-important in time of war."

Now, as then, Germans claim the right to override every law, every treaty, every obligation which conflicts, as they think, with German interests. Now, as then, they claim for Germany the right to do all that they reprobate in other nations. Now, as then, is manifest the eternal contrast—not between Law and Force, for law is necessarily maintained by force when it is not maintained by consent—but between the lawless and the law-abiding spirit.

And it is the law-abiding that shall inherit the earth.

^{*} Concerning the Law of War and Peace.

There is no sense—nothing indeed but danger—in arguing round the circle to prove that the rulers of the two nations are victims of some frightful misunderstanding, and that really at the bottom of their hearts they believe the same things. This is entirely untrue: they believe quite different things; things indeed which are as nearly as possible opposites. . . .

But the belief of the German people in the doctrine (of their rulers) is not yet universal or anything like universal. It is not even general. It is fully understood and accepted only in certain strata of society. It is responsible, without a doubt, for the making in cold blood of the policy which has led to this war: when the hour struck which the German rulers deemed favourable for conquest, war, according to their creed, became the duty as well as the interest of the Fatherland.

But so soon as war had been declared, the German people were allowed or even encouraged to believe that the making of war from motives of self-interest was a crime against humanity—the Sin against the Holy Spirit. They were allowed and encouraged to believe that the Allies were guilty of this crime and sin. And not only this, but war itself, which had been hymned in so many professorial rhapsodies as a noble and splendid restorer of vigour and virtue, was now execrated with wailing and gnashing of teeth as the most hideous of all human calamities.

It is clear from all this that the greater part of the German people regarded war in exactly the same light as the whole of the English people did. In itself it was a curse; and the man who deliberately contrived it for his own ends, or even for those of his country, was a criminal. The German people applied the same tests that we did, and it is not possible to doubt that in so doing they were perfectly sincere. They acted upon instinct. They had not learned the later doctrines of the pedantocracy, or how to steer by the new magnetic pole. They still held by the old Christian rules as to duties that exist between neighbours. To their simple old-fashioned loyalty what their Kaiser said must be the truth. And what their Kaiser said was that the Fatherland was attacked by treacherous foes. That was enough to banish all doubts. For the common people that was the reality and the only reality. Phrases about world-power and will-to-power—supposing that they had ever heard or noticed them—were only mouthfuls of strange words, such as preachers of all kinds love to chew in the intervals of their discourses.—*Ordeal by Battle*, p. 175.

CHAPTER II

THE RISE OF THE NEW CÆSARISM

Towards the close of 1890 he (the Kaiser) summoned forty-five educational authorities to a conference at Berlin. They were, he said in his opening speech, which is reproduced by Klaussmann (*Kaiserreden* 1892), to "adapt our growing youth to the actual needs and world-position of our country." They had called their object a *Schul-enquête*: they must call it a *Schul-frage*. In fact, the speech outlined and imposed on them the "reform" they were to discuss. . . . The German language and German history were to be the main part of the curriculum: teachers were to tell boys about Sedan and Gravelotte instead of Thermopylæ and Cannæ; in history and geography lessons "the national element" must be emphasized: modern history must be taught in such a way as to disgust the young with "revolutionary ideas": and, finally, they were to build less schools and to take a number of hours from the intellectual training and assign them to the drill-sergeant and "an officer from the nearest barracks." Some of the leading professors in Germany protested against this prostitution of the school, but they had not the least influence. A "cabinet order" of April 1, 1892, informed the Minister of Public Instruction that these reforms were approved, that the Emperor relied on his "patriotism" to carry them out, and that he must make a monthly report of progress to the Emperor. Since that date the schools of Germany have been employed chiefly for the glorification of Germany and the preparation of boys for military service. Mr. Ellis Barker quotes (*Fortnightly Review*, vol. xci. p. 449) a little book written, *for school use*, in 1909. It informs the pupils that the inhabitants of Britain could be starved into subjection in six weeks by a blockade, and it insists on the German need of a big navy.—*The Soul of Europe*, p. 75.

THE actions of the German Government and the teaching of German professors show a cynical disregard for justice which the mass of the nation does not (in the abstract) share; but most Germans are fully*convinced that their cause is just;

that the Allies are moved by jealousy, and that the future of Germany was menaced, so that she declared war in self-defence. This conclusion is not to be understood without a short retrospect over recent history, and a reference to the educational campaign of the last forty years.

The German Empire arose in genuine patriotism. After the defeat at Jena in 1806, Napoleon made it a condition of peace that Prussia's army should not exceed 42,000 men. Prussia replied by drilling the men, sending them back to civil life, and calling up another 42,000 till all her men were trained. All "Liberal ideas" were "French ideas," and were detested accordingly; "patriotism" and "obedience to constituted authority" became convertible terms, and to this was soon added the consciousness of power.

Then was formed the definite plan of making the "German Empire" a reality instead of an image. Up to the time of Napoleon's victory, certain of the princes over the twenty-six States of which Germany was composed had elected an Emperor, who alone had the theoretical and legal right to call the forces of Germany into the field to enforce the decisions of the Diet. This was the Holy Roman Empire¹—once the arbiter of mediæval Europe; then the butt of satire—as being Austrian rather than holy, German rather than Roman, and, by reason of the quarrels of its States, an empire only in name. When it came to its end under Napoleon's artillery, there was substituted a Federal Council under the supremacy of Austria. About the year 1840 Prussian statesmen decided on three measures for the founding of a new German Empire:—

- (a) To turn Austria out of the Diet and to take her place.
- (b) To unite all Germany under the Prussian sceptre.
- (c) To use the army as the means, in definite preference to parliamentary methods.

¹ So called chiefly because Charlemagne had been crowned at Rome by the Pope.

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The success of this statecraft was the point of departure for the New Cæsarism.

It would take us too far to show how parliamentary methods were partially tried (and failed) at the general Parliament of Frankfort, and by a Customs Union (Zollverein); in brief, it was because learned professors and talkative journalists, each with his own theory, could come to no agreement, and a strong ruler could throw his sword into the scales.

"Whoever aspires to rule Germany must be prepared to seize it," said King William of Prussia; and he acted accordingly. He hated all party spirit, he despised all parliamentary chatter, and he gave his entire confidence to three men who were heart and soul with him in his plans. They were Bismarck, von Roon, and von Moltke. Bismarck as Chancellor directed Prussian policy, von Roon prepared the army, and von Moltke commanded it. Bismarck says ("Reflections and Reminiscences," ii. 30):—

During the time I was in office I advised three wars—the Danish, the Bohemian, and the French; but every time I made myself clear whether the war, if it were successful, would bring a prize of victory worth the sacrifices every war requires.

Nothing can be clearer. To Bismarck, as to Machiavelli and Clausewitz, war was a legitimate instrument of policy; not as we in England think of it—the last resort in defence of vital interests when all diplomacy has failed.

King William and his minister were in complete agreement. In 1863 the Prussian Parliament attacked their plan of military armaments, advocating a militia (Landwehr) instead. It was dissolved. A larger Liberal majority was returned at the next elections, and the Army Estimates were thrown out. Prince Bismarck replied in the historic words, "Not by parliamentary decrees can the problem of German unity be solved, but by blood and iron." Supported by the King, he defied alike a majority in Parliament and public opinion outside. He did for King William what Strafford would have done for Charles I.¹

¹ Another historical parallel is the prevalence in Germany of the idea of

In 1863 the disputed succession to the Duchies of Schleswig Holstein became acute. Bismarck saw clearly the vast importance of the Duchies to Prussia, the war harbour of Kiel, and the possibility of the canal through which ships can be transferred in safety between the Baltic and the North Sea. His goal from the first was annexation, "Treaties have little force against interests" ("Reminiscences," ii. 10). He tells us himself quite frankly that he "induced the Danish Government to resist by leading them to believe that England had threatened to intervene on their behalf, though, as a matter of fact, England had done nothing of the kind." This stiffened the Danish attitude, and thus gave the pretext for war and annexation. Prussia marched in as the representative of the Diet, and the Duchies were ceded to Prussia and Austria jointly, in 1864. The transaction was quite on traditional lines. "I begin by taking; I can always find pedants to prove my right afterwards," said Frederic the Great.

Prussia had, however, no intention of joint occupation, nor of letting the fruit ripen on the tree. Next year a dutiful Parliament voted a grant for a Prussian war-harbour at Kiel. This was an invasion of Austrian rights, and Austria protested. Prussia was just then re-arming with the breechloader, and could not go to war with her ally at the moment. The Convention of Gastein was called to "paper over the cracks" in the alliance, as Bismarck's cynical wit afterwards put it. As he said, "A diplomatic pretext for a war can always be found when you want one," and as soon as the re-armament was complete, Prussia forced on Austria a quarrel in respect of the Duchies—a quarrel, moreover, in which Hanover and Saxony thought Austria in the right and took her side. The battle of Königgratz ended a six weeks' campaign: Hanover and Saxony were subdued and Austria expelled from the German Diet. The presidency now rested with Prussia alone.

The results of these two wars raised Bismarck to the very crest of the popular wave. Those who had most strongly conceived the State as the supreme entity—Hobbes's "*Leviathan*," in fact. England passed through this fallacy three hundred years ago.

demned his militarism were among the first to welcome its gains. For years every German Liberal had denounced him and his methods, but success was hailed as German Socialists would hail success in the present war. Popular support was no longer wanting to the great scheme to which all minor plots were intended to lead up—the unification of the twenty-six German States under the Prussian Crown, so that Prussia should introduce the Prussian system, dictate their policy, and dispose of their armies.

The next move to this end was the war with France.

Before Bismarck thought it safe to act against Austria in 1866, he felt it necessary to secure the neutrality of France. Napoleon III, he tells us, was led (as the Danes had been led) to believe that some compensation might be agreed upon as the price of French neutrality. After the unexpectedly brief campaign this was curtly refused. It remained to put France in the wrong with European public opinion.

The French Foreign Minister (Benedetti) gives the following account of the negotiations. He says that Bismarck invited him to an interview at which the German Chancellor opened the question of a possible French annexation of Belgium, and suggested that M. Benedetti should jot down a memorandum of the points verbally proposed by Prince Bismarck; that he did this, but soon saw that the scheme was infeasible, whereupon Bismarck tore the paper across and threw it into the waste-basket, after which the interview came to an end. M. Benedetti says that on the way home it occurred to him that such a paper should have been burned, and that he returned to ask for it, but that in the meantime the basket had been cleared, Bismarck assuring him that the paper must have been destroyed. In 1870, however, just before the war, the draft was published in *The Times*, and a facsimile was lithographed, in order to alienate English opinion by proof of bad faith in the very handwriting of the French Foreign Minister. He infers that Bismarck had picked out the paper, joined the halves, and published the draft at the psychological moment.

We need not concern ourselves to whitewash ministers of Napoleon III, nor to judge between falsehoods by proving that France was tricked into the war, since Bismarck gloried in the latter fact, and German historians have applauded the alteration in translating the Ems telegram which made war inevitable. If the story is true, it was a case of diamond cut diamond, in which one knave was clever and the other was not.

War was declared in August 1870, the month after Central European harvest—always chosen by Prussia for aggressive action—and the crushing blows of Prussian strategy fell fast. Without giving the French time to re-form, the skilful German generalship hurled masses of fresh troops against the weary and dispirited French regiments. Metz was invested, MacMahon's troops were headed off from Paris, and crushed at Sedan; in one month the Second Empire had fallen. Paris was besieged, and on January 18, 1871, in a gathering of all the German princes, the German Empire was proclaimed at Versailles to the applause of Carlyle and an English public¹ profoundly ignorant of history, which imagined that peaceful, philosophic, and thoughtful Germany would inaugurate an era of European quiet in contrast with restless, turbulent France. The twenty-six German States were federated, by means not wholly pleasing to the German princes, it may be remembered. The Federal Council was to consist of 58 members (since raised to 61 by three from Alsace-Lorraine); Prussia nominating 17, Bavaria 6, Saxony 4, Würtemberg 4, Baden 3, and the 21 minor States one, or two, each—thus securing a permanent majority to Prussia, since the score of minor States can scarcely do otherwise than follow her powerful lead.

The excitement in Germany was intense. The whole country went wild with militarism. Bismarck's policy had

¹ I can personally just remember how the British public was hypnotized by the Bismarckian *exposé* of the alleged French plot against the independence of Belgium. The skill which had immobilized France while Austria was vanquished, and England while France was vanquished, was not even suspected.

been as successful as Moltke's generalship. Only a few Socialists, led by Herr Bebel, looked on the militarist wave with misgiving. Parliamentary Liberalism simply ceased to exist. Liberals like Treitschke, who was to exercise so vast an influence on Young Germany, came over, heart and soul, to the militarist policy, and became its most ardent supporters.

An enormous bound of commercial prosperity followed. The £300,000,000 indemnity paid by France was used to make good the losses of the war, to pay pensions, and to reform the coinage. German capital was invested in numberless undertakings, which German proficiency in science opened. Very large enterprises were financed with borrowed money, the State assisted them by subsidies to steamship lines, and the banks advanced freely on trade securities, cargoes, and orders. German trade rose from £230,000,000 sterling in 1875 to £365,000,000 in 1894, to £610,000,000 in 1904, and to £1,021,000,000 in 1913. Great towns sprang up on all sides. Berlin was rebuilt. The general prosperity was obvious, in spite of some over-borrowing of foreign capital at rather high interest. The *real* cause of this prosperity will be set down by the student of true causes as Industry led by Science and System—in fact, to the systematic hard work of highly educated men; it was associated in the popular mind with the policy of the Government, which began to plan still greater conquests.

The acquisition of oversea possessions became a chief purpose of German policy. After the war of 1870, when France began to develop her African colonies, Bismarck encouraged French "adventures," believing them to be a waste of men and money. He advertised German indifference to oversea dominion. Not till the prosperity and wealth of Algeria was manifest, and all other Powers had established their spheres of influence, did Germany awake to her mistake. In the formal partition of Africa after 1885 she obtained a share, and her African colonies were far from being fully utilized, in spite of the alleged con-

gestion in Germany, which has but 311 to the square mile, compared with 658 in Belgium and 374 in England.¹

The further expansion desired by German ambition could have been secured by purchase, by a policy of "peaceful penetration" creating paramount German rights, or by war. Characteristically, although industry, skill, and ceaseless commercial spying were giving her the lead in England, Russia, France, and Belgium, Germany chose the latter. The present "annexation" of Belgium is intended to attach the Congo also, and the attack on Angola aimed at the inclusion of all the Portuguese colonies in the great empire to be created by the substitution of the German for the English flag all over the world.

Preparation for war became, after 1885, the chief pre-occupation of German policy.

It is said that when the old German Emperor lay dying (1888) he sent for his grandson, William II, that he might advise him on the future foreign policy of the Empire. Above all things, he urged him never to quarrel with Russia. This had been the keystone of Bismarck's policy: no sooner had the Triple Alliance taken shape than he negotiated his famous "reinsurance treaty" with Russia, to convince that Power that the new alliance was in no way directed against her. Whether this secret treaty behind Austria's back was likely to conduce to confidence in German good faith is not now the question, but it serves to show the main outline of German policy. In April 1909, however, occurred "the new fact in international relations."² The German Ambassador in Petrograd required Russia to recognize, within twenty-four hours, Austria's annexation of Bosnia and Herzegovina, though this was the very thing that Russia had refused to do unless at a European conference similar to that with which Austrian occupation originated. This is the kind of act which no nation can forgive—when advantage is taken of

¹ Cf. *Whitaker's Almanac*. Germany seeks "room for expansion" in Belgium!

² *The Spectator*, April 1909.

temporary weakness by another Power which has till then maintained a friendly attitude. This appearance of Germany "in shining armour" by the side of her new ally marked the definite decision to break with Russia and the Bismarckian tradition, and to rely on Austrian co-operation in making the Greater Germany which was to extend from Antwerp and the Hague to Asia Minor and the Persian Gulf, and to dominate the Slav peoples whose protection and interests are a real and deep feeling with the Russian nation. This form of *Weltmacht* threw Germany across Russia's path of liberation for the Balkan Slavs, which had been the Russian purpose for a century. It made Russia an implacable enemy.

Preparation for war became more than ever necessary if the idea, so sedulously taught in German schools, that the victories of 1864, 1866, and 1870 should be but the beginnings of German greatness, was to be realized.

This was the point at which Germany definitely took the wrong turning. She thought of every other nation in terms of rivalry and hatred. She made war, open or covert, her permanent relation. She based her projects on a theory of German superiority to all other nations, in science, in arts, and in arms. She went back fourteen centuries¹ to the times of the raiding Northmen, the wolves of Odin, to whom all men were permanent enemies. Her system is "morally obsolete," and has been so since the fall of Rome.

¹ Cf. Nietzsche, p. 78.

The "German soul" has not the heroic qualities which Germany's scholars and artists attribute to it. Taking one writer with another, we gather that the distinctive virtues of the German character are believed to be idealism, loyalty (Treue), good-nature (Gemüthlichkeit), a strong sense of honour, an untainted energy, a prompt spirit of self-sacrifice. It is preposterous to claim this coruscation of virtues for the German character : the legend is a quite innocent fabrication of the typical German professor, who, in the true Hegelian spirit, confuses ideas and realities. He blends the compliments of the Roman historian, the prettier fragments of the old Northern sagas, the more edifying pages of mediæval history, and a very Prussian version of the deeds of Frederic the Great and Blücher, into a symmetrical picture, and leaves it to teachers and politicians to persuade the mass of the people that it is a portrait of themselves. They know better; but as a rule they know neighbouring nations only from the libellous pages of their historians and pamphleteers, and they succeed in persuading themselves that they probably are at least more virtuous, more idealistic, loyal, humane, and honourable than the perfidious English, the barbaric Slavs, and the decadent French.—*The Soul of Europe*, p. 47.

At this time an able Prussian statesman, Baron von Stein, invited the historians of Germany to form an association, and in this association we have the second and principal source of the Imperialist tradition. Baron von Stein knew history and its political value. He knew that the Empire of Alexander had grown out of the little kingdom of Macedonia, the Empire of the Cæsars out of the tiny republic of early Rome, the English Empire out of the kingdom of Wessex, France out of the little Isle de France. So Prussia was, in Stein's opinion, "a nucleus for future German crystallization." Niebuhr and Mommsen, the great historians of ancient Rome, supported him to the extent of insisting, in their lectures and their books, that a strong nation, with a consciousness of a mission and a destiny, may and must expand at the expense of weaker neighbours. Niebuhr went farther : he maintained that France and Italy were decadent, and that Prussia had a right to annex Schleswig-Holstein, Hanover, and Saxony. The third leading historian of those days, Leopold von Ranke, became, when he abandoned his early Liberalism, an even more ardent Imperialist. He demanded that all the little German States, including Switzerland, should be absorbed—taken by force, if necessary—by Prussia and Austria.—*The Soul of Europe*, p. 61.

CHAPTER III

PAN-GERMANISM

Philologists like Richard Boeckh assisted the movement by proving the "Germanic" nature of so many small States. As early as 1869 a Pan-German atlas, including Austria, Holland, and Belgium in the ideal Germany, was in popular circulation.

WAR was preached far and wide as the sure means of national success, and the domination of Europe by the German soul as the noblest aim of patriotism. Not many years ago, while the conflict between German Liberalism and Prussian militarism was in progress, the Liberal tendencies of the professorial class were a considerable embarrassment to the German Government. Nothing in modern Germany is more remarkable than the way in which these "intellectuals" have been mobilized for the instruction of youth. But the method is quite simple and very thorough.

Under the Prussian system all education and all the Universities stand in the Imperial bondage. The schools being all State schools, the entire education of Germany is controllable from above. History has been taught in the schools on extreme Pan-German lines; in every school the German boy has been taught to regard England as the great enemy of Germany, and any professor who might venture to counteract the stream of lies introduced into the modern German curriculum would have lost his position at once. . . . The military class takes precedence of all others, and gives the tone, socially and matrimonially, to all strata of society. . . . Every lawyer, every articulated clerk, every postman, every fireman, every railwayman, every school-teacher, every forester, every tax-collector, every University lecturer, as the State servant of the Empire, regards himself as an integral part of the Administration, and as such bound to think and act accordingly.¹

¹ Austin Harrison in *The English Review*, October 1914.

Add to this the fact that all pass through the Army, unless specially exempted, and that all, even the smallest, posts are reserved for men with a good political and military record, and the intellectual mobilization is explained clearly enough. No pains were spared to hypnotize the most intellectually docile people in Europe into the conviction that German culture and German science are the only culture and science worthy of the name, and more especially into the special and occasional beliefs that would reinforce policy.¹ From his first entrance into the infant school till leaving the University, one fundamental idea was presented to the youthful German in a thousand forms—Deutschland über Alles. For the adult, the journalist took up the tale. There is no need now for Bismarck's cruel gibe about "keeping reptiles to write lies when wanted"; a generation has grown up firmly convinced that German ideas are always right and foreign ideas always wrong. English faults and English virtues (if we may be allowed any) being the exact opposites of German faults (if we may suppose any) and German virtues, English colonial and commercial success was sufficient ground for a cold hatred which honest John, absorbed in football, business, and parochial party politics, simply could not believe.

The moral idea at the base of the German system is obedience to unity of Direction. The German therefore idolizes Science and System, and carries both to the point at which they dehumanize the man and make him part of a machine which knows neither justice nor mercy.

¹ The contempt of official Germany for the *beschränkten Untertanen-verstand* of the German public is profound. Herr Busch in his Memoirs has revealed how he used to receive from Bismarck himself the false addresses from which letters were to be written and the false characters from whom they were to emanate. A scale of probability was assigned for the "tame" papers, for those "somewhat more independent," for the "remote" journals, and for "the outside blackguard prints." Statements which he desired fixed in the public mind were reiterated from various fictitious quarters, and he prescribed that a useful calumny "should have young ones."

The moral idea at the root of English individualism is respect for the Common Law which arises out of the consent of the community and preserves the rights of individuals to do anything that law does not specifically forbid. Its procedure is slow, costly, wasteful, and unscientific when the community is ill-informed, but its very defects stimulate growth and initiative. The qualities which have made England the Mother of Parliaments and of colonies are quite foreign to the German mind. An unwritten Constitution is only possible to traditional respect for precedent, justice, and fair-play to minorities and to individuals.

Our working compromises are distasteful to a German's logic; his methodical mind is revolted by our want of system and dependence on individual initiative; our devotion to sports seems to him puerile, our humorous tolerance of subversive opinions, and our respect for the voluntary principle and the supremacy of Common Law, he, accustomed to Administrative Order of the "All-highest,"¹ simply does not understand. There is a very common type of young Englishman that he specially despises—the young man who does not read, takes no interest in the art, the social problems, or the intellectual movements, of the age; who neither knows nor cares for any form of literature, and is frankly contemptuous of any science which is not immediately and commercially "paying," who, though he has been at a Public School and a University, speaks no language but his own, is quietly arrogant and cocksure, stiff in opinion and generally wrong, unreceptive of ideas, though unable to give reasons against them; who does his work by rule and custom without any care for its scientific principles, and is really interested only in his sports and games. The German cannot see his dogged determination, his genial good-temper, his tolerance of others, his courtesy and good manners, his light-hearted cheerfulness under hardship, and the sense of fair-play which makes him kindly in all his relations. That such a fellow should succeed in the great

¹ "*Aller-höchste.*" It is interesting that the Deity is a grade lower as *Der Höchste*!

world seems to Germans simply monstrous! He is not aware that great British successes are won by the leadership of quite another type of man, who devotes quick insight, tireless energy, and remarkable tenacity of will to the projects he has in hand—a born leader of men by personal magnetism and kindly good-will—the man of the type of Cecil Rhodes.

This indifference to scientific principles and causative facts, which is found more or less among all classes in England, wastes the energy of those who do look to real causes in ceaseless efforts to overcome the heavy, dull, unimaginative obstruction by men of the more common type.^{*} It has to be remedied. It can be remedied without sacrificing one jot of our individualism, by training in scientific principle on the one hand and in real religion on the other. Instances of this crying national fault might be multiplied almost without limit. Two, in the departments of war and politics, must suffice:—

(1) The lawyer-politicians who drew up the Declaration of London, that document so passionately praised by every enemy of Britain and as unanimously condemned by the men who have to guard her shores, were actually so ignorant of chemistry that it has been stated in cold print that cotton, from which is made cordite, our only reliable propellant, had small relation to munitions of war! That piece of ignorance has cost millions of money and thousands of lives, and a high official of the Government in 1915 actually claimed that the extraction of glycerine from fats was a *new* chemical process and had therefore been overlooked!!

(2) Our system of government uses up the efforts of the best men in each party in neutralizing the efforts of the best men on the other side. Sophistry too often takes the place of the genuine debate which aims at

^{*} This is the true reason for our indifference to Science. Our scientific men are second to none in the world, but they are regarded as "theorists" by the prevalent type, which is unable to distinguish proven fact from mere opinion. (Cf. Perkins and Faraday.)

knowing realities and adapting measures to them. Truth is very little considered. Almost any evasion of the truth is applauded which scores a lawyer's point in the party game.¹

These are facts, and they are facts which create contempt and antipathy in men who are trained to look to hard facts first and foremost.

The truly fatal results of this temper have been shown all through the war: in the lack of munitions in Flanders, in the lack of men in Gallipoli, in the lack of foresight and of adequate preparation everywhere. It is needless to labour the point.

What is now the position of those who, knowing nothing of the language, politics, and contemporary literature of Germany, assured us that German armaments meant no aggression? What is the position of the minister who apologized for Lord Roberts's warning speech as "deplorable, pernicious, and dangerous," and offensive to a friendly nation? What is the position of the group whose mouthpiece was the *Westminster Gazette*? They are "convinced by the logic of facts."

Could vanity invent a more stupid phrase! What does it mean but the invincible ignorance which sets aside all proven data, all history, and all logic, and can only be convinced by the hammer-strokes of disaster?

When every prediction and catch-word has been falsified by the event, the politician who changes his course does not admit that he was wrong. Oh, no! He is "convinced by the logic of facts"! Nor does this conviction at the bar of history make him one jot less self-confident. Arrian tells us that the Indian Brahmans in the time of Alexander used to foretell a good or bad monsoon, and that the Brahman who was proved

¹ The Secretary for War rightly reduced the field artillery battery from six to four guns. He then disbanded a part of the force, increasing the number of batteries, but reducing the number of guns. Radical parliamentary supporters then claimed that he had *added* ten batteries to the establishment.

wrong by the event was condemned to perpetual silence. Would that the politicians and journalists who misled the nation might follow so excellent a precedent!

It was easy to fan antipathy into hatred, which seems the passion most easily aroused in modern Germany. It was done by a stream of newspaper and magazine articles, by the Navy League, which asked for subscriptions to destroy the English Fleet, by Treitschke's German history, and by such Hymns of Hate as Herr Ernst Lissauer's. The feeling stimulated is shown in the words of Privy Councillor Witting, spoken to the Berlin correspondent of the *New York Sun*, published in that paper October 30, 1914:—

It is a fight between England and Germany to the bitter end, to the last German if need be. It is a war of annihilation between these two countries and nations. England has wanted it;¹ so let it be. We want no quarter from England, we shall give none. We shall never ask England for mercy, and we shall extend no mercy to her. England, and England alone, has brought on this criminal war out of greed and envy, to crush Germany; and now it is death, destruction, and annihilation for one or the other of the two nations. Tell your American people that, and say that these words do not come from a fanatic, but from a quiet business man who knows the feeling of his people, and knows what is at stake in this titanic struggle brought on by that criminal nation.

The intentions of the German Government were clear from the outset. But so profound is our insular indifference to the intellectual movements of the Continent, that it was not till the war forced the facts on our attention that our "educated classes," who know no German and read only newspapers, would even look at the warnings which had for years been writ large for all to see, or that our Labour Socialists would admit that Mr. Blatchford's knowledge might deserve more attention than the "alarmist" label.

We had in von Bernhardi's book the plainest exposition of the militarist theory founded upon a *mis*-application of Dar-

¹ This temper is beyond reasoning with—documentary proof has no effect on it.

winism to social and political facts.¹ This fallacy was exposed by Huxley in his "Evolution and Ethics" at its first appearance among ourselves—to the great annoyance of the school of militant atheists who up to that time had regarded him as an ally. This pseudo-science applies the unmoral process of the brute creation to human beings, whose development, *quâ* human beings, is necessarily ethical. The German scientist puts forward the pleas that the "leadership of the world belongs to Germany in virtue of her efficiency"; that "wars are the changes of organization in the process of human evolution," and that "no state has the right to stand aside from this world-movement"; "one cannot in principle admit the right to stand aside." Hence the guilt of Belgium and of the Allies!

If German argument is to be taken seriously by educated men, all this sophistical nonsense must be swept away. It implies that the process of human evolution *is*, in fact, by the world-dominion of a single State; and that the writer knows it to be so. Rome thought so, and fell before the fact (embodied in Christianity) that human evolution is radically different from the unmoral cosmic process, and proceeds by the development of Justice, Mercy, and Truth. Attila thought so, and perished before the hatred of the world at Chalons. Spain thought so, and fell before the armies of France and the Netherlands and the English Fleet. *Prosit omen!*

But in Germany this pseudo-science has been made the root-principle of an educational system. It has been called in to invest militarism with the dignity of a law of Nature. Not at Zabern only has it held up arrogance instead of chivalry as the principle of Honour, but everywhere alike war has been glorified as good in itself. Von Bernhardi's exposition, which is but the best known among many others, is as follows:—

The desire for peace has rendered most civilized nations anæmic, and marks a decay of spirit and political courage. . . . It has always been

¹ "Germany and the Next War," Berlin, 1911.

the weary, spiritless, and exhausted ages that have played with the dream of perpetual peace. . . . The law of the stronger holds good everywhere : those forms survive which are able to procure themselves the most favourable conditions of life, and to assert themselves in the universal economy of Nature ; the weaker succumb. . . . In the human race this is consciously carried out, and regulated by social ordinances. The nation is made up of individuals ; the State of communities. The motive which influences each member is prominent in the whole body. It is a persistent struggle for possessions, power, and sovereignty which primarily governs the relations of one nation to another, and right is respected only so far as it is compatible with advantage. War is a business, divine in itself, and as necessary to the world as eating and drinking or any other work.

Weltmacht oder Niedergang—World-power or Downfall ; such is Bernhardi's cry. It has been re-echoed throughout Germany.

A consolidation and expansion of our position among the Great Powers of Europe and an extension of our colonial possessions must be the basis of our future development . . . this policy we have seen to be both our right and our duty. We must be solicitous to promote Austria's position in the Balkans and Italy's interests in the Mediterranean . . . and in the next great war win back Tunis for Italy. Only then will Bismarck's great conception of the Triple Alliance¹ reveal its true meaning . . . England is clearly a hindrance. . . . A pacific agreement with England is, after all, a will-o'-the-wisp which no serious German statesman would try to follow . . . we need not concern ourselves with any pacific protestations of English politicians, publicists, and Utopians, which, prompted by the exigencies of the moment, cannot alter the real basis of affairs. . . . Turkey is the Power which can threaten England's position in Egypt and menace the short-sea route and the land communications with India. We ought to spare no sacrifices to secure this country as an ally. . . . In one way or another we must square our account with France if we wish a free hand in our international policy. . . . France must be so completely crushed that she can never again come across our path. . . . An intensive colonial policy is for us an absolute necessity. It has often been asserted that a "policy of the open door" can replace our want of colonies of our own. . . . The idea of a balance of power was gradually developed from the feeling that States do not exist to thwart each other, but to work together for the advancement of culture. Christianity, which leads man

¹ Germany dominating Western Europe, inheritor of the British Empire, and the Mediterranean a German lake.

beyond the limits of the State to a world-citizenship of the noblest kind, and lays the foundation of international law, has exercised a wide influence in this respect. . . . The conviction was gradually established that every State has a close community of interests with other States with which it entered into political and economic relations, and was bound to establish some sort of understanding with them. . . . We must put aside all such notions of equilibrium. . . . Christian morality is personal and social, and in its nature cannot be political. Its object is to promote the morality of the individual, in order to strengthen him to work unselfishly in the interests of the community. . . . We must arouse in our people the unanimous wish for power, together with the determination to sacrifice on the altar of patriotism, not only life and property, but also private views and preferences in the interests of the common welfare. Then alone shall we discharge the great duties of the future, grow into a world-power, and stamp a great part of humanity with the impress of the German spirit. . . . English attempts at a *rapprochement* must not blind us to the real situation. We may, at most, use them to delay the inevitable and necessary war till we may fairly imagine we have some prospect of success.

That these were the views, not of Bernhardt alone, but of the whole politically articulate Prussian people, is proved by their hearty sanction to the policy of their Government, which has consistently sought to carry out this programme. Dr. Zahn ("Finances of the Great Powers," Berlin, 1908) arrays his figures to the same end. He shows that the taxation of Great Britain in 1905 was £137,000,000, and its incidence 65 shillings per head on 39,000,000 persons; and he compares this with £105,000,000 produced by 33 shillings per head on 67,000,000 Germans, with the view of proving that Germany can afford considerable increases of taxation, the rather that "the outlay can be recouped by war indemnities," for "the war of 1870 cost France, directly and indirectly, £600,000,000, and cost Germany nothing."

From these and many similar utterances advocating a war-like policy we might have seen long since what the temper of Pan-Germanism must result in. Any attention to what was happening in Germany would have led us to the same inferences as are given by Professor Roland Usher, the American historian who has made a special study of Pan-Germanism, and gives as his matured conclusion that—

The Germans aim at nothing less than the domination of Europe and the world by the Germanic race. One of the fundamental errors of which idealists and advocates of peace have often been guilty is to treat this vast project as an unreality. . . . An equally mistaken view declares it the conception of an individual which chances to find for the moment a response in the German people, or a scheme which depends for its existence on the transient personal influence of a few men. No doubt, a few men only know the full details of the plans for the realization of this stupendous enterprise, but the whole nation is none the less fired by their spirit, and is working as a unit in accordance with their directions.

Not only so, but Professor Usher gives the argument by which all the fabric of Credit on which modern commerce depends is to be reduced to mere "scraps of paper." The reasoning is, that the position of England and France as creditor countries renders them peculiarly assailable:—

Not only does England, and to a great extent France, depend for supplies of food and raw material on distant countries, but it has vast capital invested there without the material means of defending it. Whatever is written on paper *is* paper, and is not to be made into factories or railways or tangible assets of any kind by any process of jugglery. . . . Things *are*, and writing on paper does not change the thing or its position. . . . The moment borrowers refuse to recognize any longer the validity of her claims . . . they may stop paying her at any moment without suffering any consequences. To be sure, such notions as these presume the violation of every notion of commercial morality and expediency at present existing in the world, but, as the Germans say, *if they are violated*, what could England and France do to avert destruction? It is true, they admit, that such a wholesale repudiation of debts would undoubtedly make it difficult for nations to borrow from each other for some time to come, but, they retort, IF such a repudiation took place the debtor nations would not need to borrow money for generations to come.

Germans claim the right to protect themselves by any weapons that will secure the desired result, and they have no intention of foregoing the use of these terrible economic weapons simply from a supine acceptance of so-called ethical notions.

In short, the means to be employed for the destruction of the British Empire are not only the repudiation of treaties, but of all bonds, obligations, or agreements under which money has been borrowed or works undertaken. All these

are mere "scraps of paper," as holders of German obligations will yet discover !

In the light of these writings it is possible to understand the German "Memorandum and Documents Concerning the War" issued by the Berlin Imperial Press, and also the frame of mind which sees in the events of July 1914 a "war of defence" forced upon a peace-loving Germany by Powers jealous of her place in the sun. Many Germans among the Social Democrats believe this and approve of the war: they illustrate the fallacy of supposing that Socialist theories can take the place of the frame of mind which does justice and loves mercy and keeps contract. "Germany's destiny is to be supreme in Europe." To this all considerations of law and justice and all claims of other nations must give way. If they do not, all the instincts of German patriotism are fierce in the German cause. It is increasingly difficult to induce Germans to look calmly or reasonably at the facts which have convinced all the rest of Europe and the United States, and to put aside the chauvinist fury which arises at the very mention of the possibility that the war was deliberately determined upon by the German Government against the wish of the Powers of the Entente. It is not time yet for cynical Bismarckian avowals of a long-prepared policy ! That appears only after successful campaigns !¹

It is only the mind which refuses to look at facts that can be hypnotized into such a belief ; the proofs that the war is a long-prepared scheme of spoliation are too overwhelming.

On the 9th of December 1915 a Socialist deputy inquired in the Reichstag on what conditions the Imperial Government would make peace. The Chancellor replied guardedly, but one of the Government supporters declared that peace must ensure "by all possible means, including the necessary annexations, all German interests soever—military, economic,

¹ Prince Bulow, however, has been kind enough to explain in his Memoirs that the chief purpose of his Chancellorship was to gull England into inaction till the German Navy should be strong enough to fight her.

and political—in their fullest extent.” (Thunders of applause.) The speech expressed the will of the German people.

The same will speaks from the throne, in the writings of politicians, philosophers, historians, and professors, and nowhere more clearly than in a memorial addressed to the Chancellor by the six chief Associations of the German Empire—the Agricultural League, the League of German Peasants, the Christian Association of Peasants, the Central Union of German Handworkers, the Industrial League, and the Union of the Middle Classes. At the same time that this document, which was intended to remain secret and therefore speaks quite frankly, appeared in the press, there was also presented a memorial signed by many notable men of professorial standing.

These two documents set forth the will of Germany, and will repay study. We must first admire the directness of their reasoning :—

“Germany was till fifty years ago mainly an agricultural country. She has since become mainly industrial. National well-being demands an exact balance between these ; therefore Germany needs to reinforce her agricultural basis. For this she requires a large territory for German colonization. This territory is situated to the east, in the Russian plains. The enlargement of the agricultural basis will allow of a new industrial departure for which more coal and iron are required. These are to be found on the west, in the northern departments of France, which must therefore be annexed. These territories must be freed for German proprietorship.” “All the resources of economic power in existence on the annexed territory, including major and minor properties, must pass into German hands.” “France will receive and indemnify the expropriated persons.”

The calm cynicism of these documents has an exact parallel in the reasoning of the anarchist bandits : they claim the right to “live their own life” ; that is to say, to satisfy their own desires and tastes, of which they constitute themselves the sole judges. They take arms against the laws

which traverse their desires. In the same way the Germans wish to "live their own life"; they draw up the list of their desires and resort to war to gain them.

The memorial and the manifesto are chiefly directed against France and Belgium. They do not hope to destroy Russia; it will suffice to push back her frontiers. They do not hope to destroy England; it will suffice to acquire the command of the sea and to take precautions against her for future wars; for the Associations and the professors look forward to a warlike future.

But Belgium is to disappear.

We have conquered that country at the price of the noblest blood of Germany. Our people are unanimous in the will to keep it. That is for us a question of honour. France must cease to be a colonial Power.

The professors say :—

We cannot forget that France possesses an overgrown colonial empire, and if we do not take it England might do so. France, stripped of overseas possessions, is to be reduced in the interest of the precautions against England above alluded to. It is of vital interest for us to gain possession of the coastal region as far as the River Somme, including, of course, the hinterland. This, which we must acquire at the same time, must have the extent which will permit the ports at which the canals end to develop their full economical and strategic value.

"The fortresses of Verdun and Belfort are a menace to Germany, and must pass into German hands." Finally—

We must make a clean sweep of the French danger. . . . In the interest of our national existence we must weaken this country politically and economically, without any kind of scruple. It is necessary to lay upon France (as the first of our enemies) a heavy war indemnity.¹

These are the utterances of representative Germany. They are not the voice of the Kaiser, or of "a military caste." They show the German frame of mind. They are an instructive commentary on the assurances of the statesmen

¹ Abridged from the French of M. Ernest Lavisse, Membre de l'Académie française.

who, without study of the language, literature, or politics of Germany, assured the British nation of the pacific intentions of Prussia, who dismissed all warnings of the coming storm as "pessimist" and "alarmist"; who depleted our arsenals and reduced our Navy, and would have left us naked to our enemies.

Our cause is just and the proofs are irrefragable. We have now, as a nation, the high privilege of standing for the right in this war—not merely for our existence, though that is also at stake, but for the good faith of treaties and the cause of small nationalities. We have not put ourselves outside the European family; and we may thank God that such is the case. But, lest we plume ourselves in self-righteousness, let us remember that it is known only to the Cabinet from which certain members seceded how near we were to the baser course. Had the specious sophistry which cries "Peace, peace, when there is no peace" prevailed, we should surely have perished in dishonour.

Let us thank God that our leaders had in the end the courage to count on the high spirit and sense of justice of the nation. Let us thank God that they took the path of Duty and Honour; for had we paltered with our obligations, and saved our face by a promise to protect the French coast, we should have seen the French Navy destroyed, the Mediterranean dominated, our own turn would have come before long, and we should have fallen, dishonoured and unregretted, unworthy of the heritage of our fathers.

Nor is the danger past. The plan to overwhelm France, to hold back Russia, and then to deal with England at leisure, has failed; and the German General Staff doubtless heartily regrets that they did not take the third operation first, sink our best war-ships in harbour on a given night in time of peace, rush over 150,000 picked troops to Yorkshire, burn Sheffield, Leeds, and the manufacturing towns, sweep the Midlands clear of food, and march on London and Portsmouth; leaving France and Russia till the deadly blow had been struck at England.

They will not make the mistake twice, and though it is quite true that Germany could not, for many years, afford another such war as the present, there is no reason to think that Germans could not make a short sharp effort to get their hated foe out of the way.

From previous German history there is every reason to think that before the ink is dry on the treaty, Germans would be planning the re-establishment of their commerce to provide the means for a felon's blow which would dispose of the Power which they hate and fear most of all, and have advertised their intention to destroy.

When the German Constitution has been changed, when taxes are voted annually, and the Reichstag shows moderation and good sense and no militarism, it will be time enough to give Germany credit for changed intentions and to admit her to the fellowship of morally civilized nations.

For Pan-Germanism will be dead.

In short, Germany was saturated with Imperialist and anti-English literature between 1900 and 1914. The flood of war-literature rose (says Professor Cramb) to seven hundred books and pamphlets a year. As the fever increased, weird books like Houston Stewart Chamberlain's "Foundations of the Nineteenth Century," setting forth the appalling German creed . . . found hundreds of thousands of readers. Chamberlain's work went through ten editions, and was supported in its most ludicrous and most arrogant pretensions (the Germanism of Jesus Christ, Dante, Michael Angelo, etc.) by equally expensive and imposing works written by scientific men like Dr. Ludwig Woltmann, Professor J. L. Reimer, and Dr. Ludwig Wilser. A quite large and influential group of writers set themselves to prove the immense superiority over all others of the Germanic race, and its mission to regenerate humanity; while Privy Councillor Dahn, Professor Delbrück, Dr. P. Rohrbach, Dr. von Wenckstern, Dr. C. Müller, Baron von der Goltz, Prince Bülow, Count Reventlow, and others I have named or might name, assisted in the "education" of Germany. The generation which is fighting to-day came out of schools such as I have described into a world saturated with this literature.—*The Soul of Europe*, p. 78.

There was nothing like it in any other modern civilization: there was neither the same apparent need of expansion nor anything remotely approaching the mighty educative agency which controlled Germany for nearly twenty years. The little group of English pamphleteers who have set out to defend Germany by denying that it did what it notoriously did, show not even an elementary knowledge of that nation's psychological education and development.

By 1913—Italian statesmen have revealed that there was question of precipitating the war by an attack on Serbia in that year—the nation was substantially reconciled with the idea of war. There had set in those vague but very real collective impulses toward agreement which M. Le Bon describes in his "Psychology of the Crowd." Still the native integrity and humanity of the people—I claim only so much of these qualities as other normal peoples possess—were not wholly blinded by the incipient war-passion, and, when the hour struck, when the favourable conjunction of circumstances at last occurred, the war-mongers had further recourse to the approved philosophy of Frederic and Bismarck and William II. A little diplomatic rhetoric: a little lying about perfidious England: a little emphasis on the barbaric Slav—and the whole nation, including Socialists who had sung the "Internationale" for twenty years, thronged to decorate the trains which bore their sons to the grave.—*The Soul of Europe*, p. 85.

CHAPTER IV

THE FUNDAMENTAL IDEA

WE come then to this—that the true cause of the war was a frame of mind which has been deliberately fostered in the German nation by a powerful group for its own ambitious purposes. Frames of mind are terrible realities—witness their results—but they are most elusive of analysis, being qualified in one person by unselfish patriotism, in another by calculated self-interest, and in both by the reasoning with which a greater or less degree of intelligence clothes its fixed idea. The common factor, however, is always there, with whatever other ideas or emotions it is combined.

This frame of mind, which seems to us so inexplicable, has been reached by the simple process of taking pride (often quite justifiable pride) in all the great and undeniable achievements of German scholarship, German science, German music, literature, and philosophy, in the exactitude and thoroughness which characterize all—good and bad—which the Germans undertake, from synthetic chemistry to the spy system; and at the same time ignoring or despising the achievements of all other nations. The blindness engendered by this pride hid from the eyes of German diplomats the regeneration of Russia, the courage of Belgium, the vitality of Britain, and the resolute power of France. The same blindness makes German professors unable to see that the principle which sets aside contracts when they become onerous or even inconvenient must inevitably destroy all civilization; it causes the German people to regard those same efforts after colonial expansion and material prosperity, as laudable ambition for

Germany and grasping selfishness for England! It is this same temper which unites Treitschke—the conscienceless advocate of lawless force—with the idealist theologian Eucken, who writes :—

England fights not only on the side of barbarism, but also of moral injustice ; . . . she therefore seized most promptly on the necessary¹ German advance through Belgium as a pretext in order to cloak her brutal national selfishness with a mantle of respectability.

Once we give place to the temper of infallibility to which all humanity, from Popes to politicians, is all too prone, and make ourselves sole judges of our own cause, there is no blunder too gross for us to commit. That the ends justify the means, and that we may do evil that good may come, are the natural results, which, by effacing essential Christianity, would bring barbarism back on the world—a barbarism which would be all the worse for being scientific.

That Might makes Right is really the idea at the base of Pan-Germanism is very evident. Herr von Bethmann-Hollweg, saying in 1911, to the applause of the Reichstag, "The vital strength of a nation is the only measure of that nation's armaments," merely echoes Treitschke, that "a nation's armed force is the expression of its 'will to power' and its 'will to life,' and must advance with that life." That vital strength should be shown by skilful adaptation to civilized conditions and by skill of brain and hand, is a more scientific conclusion which seems to have escaped both the Chancellor and the historian.

Treitschke's influence as the writer of the standard history of Germany which is used in so many schools and universities is perhaps at once the most pernicious and the most far-reaching. Hatred of England has become with him an obsession. As far back as 1874 he wrote :—

¹ Now seen to have been a military as well as a political mistake! For though it turned the fortified frontier (Verdun-Belfort), it resulted in three hundred miles of front to defend, and made England's participation a certainty.

With the English, love of money has killed every sentiment of honour and every distinction between right and wrong, though they hide their poltroonery and their materialism under the unctuous phrases of religion.¹

Misunderstanding completely the English temper of free individualism, he misses its love of fair-play and liberty for all, its tolerance of all opinions, and its deep conviction that truth of whatever kind will prevail by its own strength, and therefore that the minimum of compulsion makes the best government ; and he sees only its defects—its lack of scientific system, its neglect of real issues in a one-sided devotion to sports, and its parochial party politics. Treitschke's personal opinions need not distress us ! But he and many others have successfully taught Young Germany that England's position in the world is out of all proportion to her worth ; and our real faults—the gift of honours for contributions to party funds, the hateful invectives of party men, the inattention to vital facts which truckles to expediency in order to catch ignorant votes, the neglect of science and therefore of the true causes of wide degeneracy manifested by the enormous numbers of insanes and feeble-minded,² the excesses which have attended the Feminist movement, and, above all, the refusal of the military training which should guard the Motherland, are the themes whereby the whole of the present generation in Germany has been sedulously educated to see England as an effete and pretentious nation,³ standing behind the

¹ An illustration showing how completely Germans believe this is to be seen in the novel "His English Wife," by Rudolph Stratz, transl. A. C. Curtis (E. Arnold, 1915). English devotion to wealth and sport is contrasted, not entirely unjustly, with German devotion to duty. The book has had wide popularity in Germany.

² The returns show over 300,000, and this necessarily omits a vast number of border-line cases.

³ In the French and German ranks are found numbers of men of wealth and position who not only, as youths, gave their time and their energies to their military training, but at their country's call threw down their businesses, their houses, their motor-cars, and all the luxury of well-appointed homes, to join the colours—some from distant countries (I know two from Buenos Ayres)—as a matter of course. Not till we were menaced by

iron rampart of the Navy and making overtures for the reduction of armaments from motives of subtlety or cowardice—a mere phantom of bygone power, easy of conquest by sixty millions of virile people—and then, what a booty to be gained ! Other nations, it is true, do not fare much better. “Why talk of founding colonies?” he once asked. “Let us take Holland ; we shall have them ready made.”

To the effect of such teaching must be added the incessant articles in a State-controlled Press, the *Delenda est Carthago* preaching of war with England by subsidized professors, the subscriptions asked even of school-children for the avowed purpose of destroying the British Navy, the abuse of French and Russian culture, and the persistent declarations that only on the ruins of the Western nations can German greatness be founded. But it is not a mere empire of the sword and supremacy in commerce that is held up to the chauvinism of German youth. The triumph of the empire will be the

triumph of German culture, of the German world-vision in all the phases and departments of human life and energy—in religion, poetry, science, art, politics, and social endeavour.

This is the term towards which works “solitary, deep-thinking Germany, pursuing the freedom of the spirit, poring over the abyss of absolute ideality, founding a spiritual empire.”¹

The kind of “freedom of the spirit” which animates the new Empire—the “erweitertes Preussen,” the expanded Prussia—to which German writers look forward with such enthusiasm, has been sufficiently exhibited in Prussian Poland and Alsace,

annihilation was there anything of the kind to be seen in England, noble as the response has now been from most countries and classes. Our peril is greater if anything than that of France, but our people have not responded like the French. There is much nonsense still talked about “compulsion.” The decision of the representatives of the people on the measures required for national safety is not compulsion, but the free action of the nation itself, and much of the talk about “freedom” means nothing more nor less than freedom to shirk the first duty of manhood, and thoroughly deserves the contempt it has earned.

¹ Professor Cramb's “Germany and England,” p. 113. Cf. p. 18.

and its absolute ideality at Louvain, Aerschot, and Rheims ; and we may well leave the vindication of our national character to the logic of facts : it should be scarcely possible, even for a German, to misunderstand the mighty wave of loyalty which has united all races in the Empire for its defence.¹ We have always scorned to justify our rule in India from the accusations of our enemies, but "brutal national selfishness" would scarcely have led the princes of India to offer of freewill their wealth and service to the British Crown !

But it is worth while to examine a little more closely what is the spiritual idea which lies behind these fervid generalities, and the kind of culture which the German "world-vision" holds up to the admiration of Europe.

It is reserved for us to resume in thought that creative rôle in religion which the whole Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome when Greece and Rome were already sinking into decrepitude, and the creative power in them was exhausted ; when weariness and bitterness awakened with their greatest spirits with the day and sank to sleep again with them at night. But Judea and Galilee struck Germany in the splendour and heroism of her prime. Germany and the whole Teutonic people in the fifth century made the great error : they conquered Rome, but, dazzled by Rome's authority, they adopted the religion and the culture of the vanquished. Germany's own deep religious instinct, her native genius for religion manifested in her creative success,² was stunted, arrested, thwarted. But having once adopted the new faith, she strove to live that faith, and for more than thirty generations she has struggled and wrestled to see with eyes that were not her eyes, to worship a God that was not her God, to live with a world-vision that was not her vision, and to strive for a heaven that was not her heaven.

It is intended, apparently, to contrast the Religion of Valour with the Religion of Submission—the Slave-religion—which is all that some Germans seem able to see in any form of

¹ Nevertheless the Germans do misunderstand, and call our army a Hagenbeck collection, after the zoological purveyor.

² The "Gothic" architecture of the Franks, which took its rise on the banks of the Seine and the Somme, is here claimed as the product of German genius.

restraint for base passions, in the Laws of Moses, the Sermon on the Mount, the Epistles of St. Paul, and the Gospel of St. John !

Nietzsche's influence is of a quite different kind from Treitschke's, and it is only by a complete misunderstanding of much of his passionate and incoherent declamation that the philosophy of Pan-Germanism can be identified with it.

His real teaching, which is only too painfully true, is that the average man—*l'homme sensuel moyen*—is full of carnal desires which would lead him to great crimes but for the base, restraining influence of fear ; therefore he confines himself to little crimes, his very virtues are mediocrities, and his life an offence. The average man (and, according to Nietzsche, alas ! especially the average German !) is " the blond beast." He says :—

I teach you the Beyond-man (*Übermensch*—Super-man). Man is a something that shall be surpassed. What have ye done to surpass him ? . . . What with man is the ape ? A joke or a sore shame. Such shall present-man be to Super-man.

Ye have made your way from worm to man, and much within you is still worm. Once ye were apes : even now man is ape in a higher degree than any ape.

The reform of humanity cannot come from any system of rewards and punishments, nor from asceticism :—

I conjure you, my brethren, remain faithful to earth, and do not believe those who speak unto you of super-terrestrial hopes ! Poisoners are they, whether they know it or not.

Once soul looked contemptuously upon body : that contempt being then the highest ideal ; soul wished body meagre, hideous, starved. Thus soul thought it could escape body and earth.

Oh ! that soul was itself meagre, hideous, starved : cruelty was the lust of that soul.

It is pettiness of mind that is the source of much evil ; and mere abstention from vicious acts, or repression, is not virtue : for virtue is valour.

But the petty thought resembleth a fungus : it creepeth and cowereth . . . until the whole body is rotten and withered.

There are those who call the putrefaction of their vices virtue . . . and there are others who are wound up like everyday watches ; they go on ticking, and they wish that ticking to be called virtue. . . . At bottom they desire one thing most of all : to be hurt by nobody. Thus they oblige all, and do well unto them. But this is *cowardice*, although it be called virtue.

"Thus spake Zarathustra," and the impersonation is scarcely flattering to Germany when he says :—

My guests, ye higher men, I will speak in German and clearly unto you ("In German and clearly?" God-a-mercy!" then said the king on the left, secretly. "One seeth that he knoweth not the dear Germans, this sage from the East! But he meaneth 'in German and coarsely': well, that is nowadays not quite the worst taste!"): For me ye are not high enough and strong enough . . . for whoever standeth himself on sick and weak legs like you, wisheth above all (whether he knoweth or hideth it from himself) to be *spared*. But mine arms and my legs I spare not, my warriors I spare not.¹

It is easy to see how these and a thousand other witty paradoxes can be perverted by a self-satisfied pride, full of intense and courageous will, but devoid of the saving grace of humour, which refuses to look inwards for the blond beast—the traces of the worm and the ape—and sees these only in its fellow-men, and so divides the human race into two parts—the servile herd of circumscribed understanding,² the Social-democratic mob, the "*Kanonnen-futter*"³—which accepts toil, hardship, poverty, and suffering as its lot in life, for that is all that it is fit for, on the one hand; and on the other the Prussian Super-man, "beyond good and evil," who uses these for his own ends, careless indeed of his own life, and ready to die rather than be denied, but even more careless of the lives of others. The portrait seems recognizable. That this temper has now been overlaid by a burning patriotism which forgets all that preceded the war, does not modify a frame of mind

¹ "Thus Spake Zarathustra," transl. Dr. Tille, p. 384.

² "*Mit beschränkten Untertanenverstand.*"

³ Cannon-fodder, gun-meat.

which is ready to spring forth out of hiding and to slake its thirst for revenge by brutalities almost unthinkable.

It is immaterial to the facts that Nietzsche's anti-Christian invectives were originally against the popular travesties of Christianity, which depart, widely enough, from the teaching of CHRIST; they are seized upon by those who hate the spirit of Christianity. The interpretation placed upon his writings is a philosophy of insane pride, and this is the only interpretation accepted by the ruling classes in Germany. Such a passage as the following will scarcely bear any other sense:—

Ye have heard how in old times it was said, Blessed are the meek¹ for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers, but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jehovah, the children of Odin, who is greater than Jehovah.

This is the very essence of Pan-Germanism. Its fruits we see—the repudiation of international faith, the ruthless “punishment” of a wronged civil population, and a Cæsarism of the most virulent kind, worse than that of old Rome, which at least took as its maxim, “*Parcere subjectis, debellare superbos.*”² To find its parallel we must go back to those other “children of Odin”—the Danes of the ninth century. This Pride versus the teaching of CHRIST is the real ultimate issue now tried in the awful courts of War.

“Qui veut faire l’ange,” said Pascal, “fait la bête”; and this is true of all who think themselves Super-men. We look for one who, to the calm steady will of the philosopher, adds the insight of the man of science, the heroism which subjects the appetites to the higher wisdom, the kindness which thinketh

¹ The Greek word *πραΐς*, translated by “meek” in the Gospels, is more correctly rendered by “reasonable, law-abiding”; as contrasted with *ὑπερβρονες*, the proud and self-assertive. And “poor in spirit” does not mean “poor-spirited,” but “indifferent to riches.” Nietzsche either did not know, or would not see, a fact fatal to his rhetoric.

² To spare the humble and wear down the proud.

no evil and envieth not, and the supreme faculties of the spirit which look above and beyond the levels of Place and Time. We find instead a mere brutal despot dominated by envy, suspicion, and personal pride, of a type as old as Nero, Tamerlane, Attila, or Zenghis Khan, obsessed by the desire of dominion, immersed in material interests, driving multitudes to slaughter; cruelty and falsehood following hard on the heels of pride, and most foolishly blind just when fancying himself most astute, because he ignores the spiritual element everywhere—that spiritual element which nerves men to heroism and has declared that they who take the sword shall perish by the sword. This is no personal or national portrait; it is the result to all men of whatever nation who exalt themselves above their fellows, and ignore the Divine truth that service is the test of greatness. Seeking to be Super-men, they become sub-men—desiring to play the angel, they play the brute.

Nietzsche is curiously typical of the changes which have passed on Germany. He began by saying with bitter invective what Matthew Arnold said with graceful irony, and the Lord JESUS with redeeming love—"Ye must be born again." He went on to the glorification of mere force—the "Might is Right" of brute evolution. He ended with hatred of Christianity as "the worst corruption the world has ever seen."

The weak and helpless must go to the wall: first principle of our love for humanity. And we shall help them to go.

What is more harmful than any vice? Pity for the weak and helpless. . . . One does well to put on gloves when reading the New Testament. The neighbourhood of so much impurity almost forces one to do so. We should not choose to be connected with "the first Christians" any more than with Polish Jews—not that we would reproach them in the least. Both of them have an unwholesome smell. . . . I have searched the New Testament in vain for a single sympathetic trait; I found nothing in it which could be called free, kind, frank, loyal.¹

¹ How the theory works in practice may be seen from the following quotation:—

RUSSIAN SOLDIERS BURNT ALIVE.

The war correspondent of the *Novoe Vremya*, writing from the Galician front, reports a case in which the Germans burned a large

This is "the mind that caused the great war"; not that Nietzsche had much to do with it, but as being typical of the sequence of ideas. This advocacy of brutal violence, perennial in the world, and well symbolized by "the beast," has, throughout history, found an ally in the conception of God which represents Him as a tribal deity giving success to a chosen people: Jehovah or Odin—the conception is the same. The religious issue may be stated with fair correctness as between the allied powers of Militarism and Clericalism *versus* Liberal Christianity—the Truth which makes men free. The Kaiser's Jehovistic conception of a tribal deity, the ally of His chosen people, is quite compatible with the violence and outrage which distinguished Joshua's famous campaign in Canaan, and the Thirty Years War, and has revolted the civilized world in Belgium.

number of Russian wounded, together with the medical staff attending on them.

"For some time" (he writes) "persistent rumours circulated here which seemed to me incredible, so terrible they were. Now I hear on all hands that those rumours are true, and that an authentic report has been sent up to Petrograd. We brought with us a large number of infectious cases from the Carpathian Mountains and left them temporarily in a Jesuit college at Chyrow. They fell into the hands of the Germans, who removed them to an isolated wooden barrack, together with their medical attendants, shut all the windows and doors, poured paraffin over the building, and fired it. More than a hundred were thus burned alive. The Germans do not deny this fact. I have the authority of a number of our officers, who have seen proclamations thrown over our positions by German aeroplanes, in which they point out that they were forced to resort to that cruelty by stern necessity—in order not to carry infection into their army and also to teach the Russians not to leave their sick and wounded behind them, thus burdening the German medical staff. The proclamation expresses the hope that the Russians will learn from the lesson."—*The Times*, July 7, 1915.

PART II
THE CAUSES OF PEACE

The first and most useful conviction which one derives from this (biological) study of the characters of peoples is a conviction of the almost infinite plasticity of the souls of men. This may or may not be true of individuals. It is assuredly true of most peoples. There may be branches of the human family which have, in a very long period of stagnation, lost their educability. If this is true of any, it is true only of a few of the lowest races of men who do not call for consideration here. In all the cases we have considered, and in the case of the overwhelming majority of peoples, the human material is plastic and progressive. In every case where we have found greater speed or greater tardiness in evolution we have found an historical or an economic reason for it.

This is the supreme truth which modern biology has vindicated and the sociologist may fearlessly and profitably apply. . . . Therefore we may discard as foolish and mischievous superstitions all the claims of particular races to innate superiority over others. It will be found in every case that a series of definitely assignable external circumstances have permitted or impelled certain races to advance more than others.

Once it was the "Aryan" race that had some mystic superiority of stock. Now, when we observe what we call the degeneration or stagnation of the Persian and the Hindu, we confine the prestige to the white branch of the Aryan race; some, in fact, regarding the "Latin" branches of the white race as outworn or decadent, restrict the superiority to the Slav and the Teuton. All these theories are as crude as the childlike interpretation of the Black in a primitive age: the myth of the curse of Ham.

We trace without difficulty the series of geographical circumstances and movements of population which made Europe the focus of civilization during its modern development. These theories of race-superiority are nothing but superficial expressions of the fact that at a particular period of history a particular race or group of races holds the stage. . . .

The myth of the superiority of the Teuton is especially interesting because it overlooks a simple physical circumstance. Races, as I said on an earlier page, do not *grow* old and feeble: they enfeeble themselves by war and by the debilitating conditions and manifold diseases of civilized life. . . .

The havoc which shreds of scientific discovery have wrought in modern international life is only second to the evil done at an earlier date by religious animosities. . . . In every case where racial affinity or animosity is pleaded, an academic conclusion of scientific men has been hypocritically used by statesmen to justify actions which were really inspired by quite different motives.—*The Soul of Europe*, p. 382 *et seq.*

CHAPTER V

THE OPPOSING PRINCIPLE

Who has not sometimes seemed to see it all as clear at daylight, that not by the sharpening of the intellect to supernatural acuteness, but by submission of the nature to its true authority, man was at last to conquer truth ; that not by agonizing struggles over the contradictory evidence, but by harmony with Him in whom all the answers to our doubts are folded, a harmony with Him brought about by obedience to Him, our doubts must be enlightened.—PHILLIPS BROOKS.

THE opposing principle is embodied in Christianity. Not the Christianity of the smugly complacent, nor of the self-seekers who only desire not to be disturbed, nor of pacifists who hide their reluctance to self-sacrifice under its mask (Nietzsche is quite right in his contempt for this kind of "Christianity"), nor of sectaries who look only to the party label, nor of theologians who aim at an impossible uniformity among radically diverse minds, but the unformulated Christianity of Christ, which is four-fifths conduct and rests upon the rock of eternal spiritual fact—that God is Spirit, that Spirit is the Source of all—that our spirits draw their strength and health from Him—and that the law of Service is freedom, and health, and the "everlasting life" which is but a synonym for the continuous Evolution of the soul.

As long as we consider Christianity a religion of submission, the Nietzschean antithesis holds good. It is no such thing. That submission to personal wrongs and superiority to revenge has a great part in it, none would deny ; and the influence of the temper which will silently endure persecution for righteousness' sake and refuses to hate its enemies has

always been triumphant in the long run. "The blood of the martyrs was the seed of the Church." Public opinion always comes to recognize power which really is super-natural—a fact which causes the heathen to rage furiously together, and the materialists to imagine a vain thing. But non-resistance is but a very small part of the religion which is not a creed, nor a code of rules, but a Way of life by revealed principles.

"Thou shalt not steal" is a *rule*, (very ill-observed, it may be remarked, in the world of finance) but admitting of no complementary opposite. "Resist not evil" (Matt. v. 40 *et seq.*) is the illustration of a *principle*; the same principle that animated Themistocles when he replied, "Strike! but hear," to one who would have stopped with a blow his warning to the Athenians of the Persian peril. That principle is limited by its complementary opposite—that he who obstinately refuses to hear reason and justice shall be put out of fellowship. The injunctions of Matt. xviii. 15 scarcely differ appreciably from the "boycott." Each is true in its time and place. Sometimes, "He that is not against us is with us"; sometimes, when wrong cries aloud to Heaven, "He that is not with us is against us." Every principle consists of polar opposites, and which pole to apply is a matter for the good judgment of an honest mind, guided by the wisdom which is given freely by the Father of Lights. Spiritual truths cannot be put into rules and formulæ—that is the stage of the Law; and when we try to turn Christian principles into rules, we are turning back from the freedom of the Gospel to the "beggarly elements" of legalism and renouncing the highest privilege of a given situation. The Gospel illustrates principles by parable the human mind—judgment of what principle is applicable to and paradox. It shows the perfect character acting according to circumstances; sometimes driving out the profaners of the temple with a whip, sometimes enduring in silence. But the same lips which said, "Father, forgive them, for they know not what they do," framed also the most scathing denunciation of eternal judgement that shall surely overtake those who persist in evil; and in contrast to His legacy of

peace He declared that He came not to bring peace but a sword.

By our normal faculties we know three, and only three, categories of Being :—

1. **MATTER.**—Which can be seen, felt, or weighed. The whole material world is composed of some seventy elemental substances and their compounds—the “chemical elements,” out of which all solid, liquid, and gaseous substances are fashioned.

2. **ENERGY.**—Of which there are about ten known varieties—Gravity, Heat, Light, Electricity, Magnetism, Chemical affinity, Inertia (which is the force which resists or ~~maintains~~ maintains motion), Cohesion, Radio-activity, and Muscular (or nervous) Force. By these Energies all things are fashioned and by their agency all change occurs.

3. **MIND.**—According to which man directs the energies of Nature to good or evil ends—to good if his state of mind is noble, to evil if it is base.

So Matter is directed by Force, Force by Intellect, and Intellect by Character. This takes place in individuals, and the aggregate effects of personal character are national action.

These be truisms ; and, like most truisms, unheeded and misunderstood. Christianity is a religion of causation. Men do not gather grapes of thorns, nor figs of thistles ; we cannot have peace without good-will, nor the fruits of character without the character from which they spring : it gives a complete answer to the doubts of the existence or the goodness of GOD because He does not “interfere” to save us from the consequences of our own acts : it tells us that GOD’s normal mode of action in the world of men is upon the minds and hearts of mankind. That is the field for the action of Spirit on all beings that have the power of choice. To ask that He should act externally to man to redress the balances which human perversity inclines to evil, is to ask that men should have their power of choice taken from them and be reduced to the level of the animals which act entirely from the subconscious mind. To

ask that our enemies should be confounded without our courage, our foresight, and, above all, without the fixed rectitude which in the long run converts enemies into friends, is to ask for a reversal of that law of solidarity which expresses the spiritual fact that all men, without exception, belong to one family and are members one of another, and therefore that the well- or ill-doing of any one is fruitful of good or ill to the rest.

Christianity therefore goes to individual character as the well-head of causation, and in this it is in close agreement with physical facts. The great powers of Nature are each the sum of infinitesimally small but infinitely numerous forces. The gravity which keeps the stars in their courses is not a vast impulsion from outside, but is the sum of the attraction between each atom in a planet by the atoms in its central sun: the flaming fire is a condition of atoms—a rate of vibration of atoms: every explosion is an atomic regrouping. The whole constitution of Nature is atomic; and the earthquake, the whirlwind and the fire, the lightning and the tempest, no less than the growth of flowers and the ripening of harvests and every change that the Earth has seen, from the fire-mist to the Ice Age and from Arctic frost to tropical heat, are but the effects of the relations between atoms as proximate causes of change.

It is the same in the body. As in external Nature the atom is the unit, so in the body the cell is the unit. Chemical energy builds atoms into molecules and vital energy builds molecules into cells. The whole body consists of innumerable cells—bone cells, muscle cells, nerve cells, and a thousand other kinds, each differentiated from, and developed out of, the primitive bipolar cell with which life started in the womb. Every function of every organ in the body is carried out by means of specialized cells. Perfect health means the health of each several cell. Every cell which fails in its function is a centre of disease; if these are many, the general health fails. If the forces of healthy cells are unequal to redress the balance of unhealthy cells, the organism sickens and dies.

Health and disease are cellular resultants, and the total of cell-life is the life of the body—considered apart from the guiding soul which uses body as its means of expression in a material world—that soul which body so mysteriously reflects and expresses in form and colour.

The analogy between the body and the nation is perfect. We are its cells. We have a thousand different kinds of duties to fulfil. In each of our professions and callings there are thousands of members, and the health of the nation depends on each individual doing his or her duty, his or her allotted task in the best manner.¹ National success is the result of individual perception, individual ability, individual character, and it is only by improved individual action that improved national action can be secured. This great natural fact was recognized by Christianity from the outset. Christ dealt with individual transformation. He prophesied, indeed, the results which shall be as obvious as the lightning, but He dealt with individual sins, individual sorrows, and individual enlightenment. He pointed to personal contact between the human spirit and the Father of All as the means of spiritual health and eternal redemption. He gave His life in ministry to individuals—to bind up the broken-hearted, to give deliverance to the captives of sin, and recovery of sight to the blind in heart, liberty to the bruised and helpless, healing and refreshing to the souls of men. When no longer “straitened” in the body, He, the same yesterday to-day and for ever, gave, and still gives, of His Spirit to individuals who open themselves to that inward directing power which is also the Oversoul to the Nations.

Every Healer must do the like—must deal with individuals, for in them there arise, and from them spread, the causes of evil and of good, which are the causes of war and peace.

Woman, as by nature the Directress of the Forces of Life,

¹ This is the element of truth in the sayings of those who put the State above the individual. But self-sacrifice does not mean the sacrifice of the well-being of individuals to the ambitions of those who hold the reins of power.

is here in close concord with the Creative Power. She works on individuals by persuasion and influence. Men legislate for masses and command masses. They use the laws, the Press, and the pulpit to attain their ends. They prevail by argument, by organization, and by force. They fail whenever individuals, unconvinced, set themselves against ordinances. Hence the rhetorical efforts to move the masses. These means have failed, and will always fail, to bring peace, for want of the even mind which argues, not for victory, but to find truth.

This mind is created in the child and maintained in the man by the woman who sees and loves. In normal human affairs the joint action of men and women is required. As an illustration, take the work of Octavia Hill. By far the most successful experiment, if not the only successful experiment, towards solving the housing question, was carried out by her under the Liverpool Corporation and the Ecclesiastical Commissioners. The men found the designs, the money, and the schemes; Octavia Hill and her woman-workers carried them out. The weak point of all big housing schemes for the poor is that they hand over flats or cottages prepared with admirable foresight to lazy, dirty, quarrelsome tenants, who will break up balusters for firewood, smash, destroy, and flit by moonlight, leaving wreckage behind them. The women inspectors dealt firmly and personally with the occupants. They improved the tenants as well as the houses, and made the scheme a success.

There were many guilds of nursing sisters before Florence Nightingale, but none had money and organization behind them. It was the alliance of these to her heart and brain which ensured her success.

When men and women *together* apply themselves to the task of training up a generation which sees principles and acts on them, they will bring about goodwill among men, and therefore Peace on earth. Both must co-operate. To the man falls the task of devising logical schemes and that clear theory without which all practice is but a rule-of-thumb con-

servatism of tentative successes. To the woman belongs especially the task of applying them to individuals. In the years of childhood this is exclusively women's work, and later failures only emphasize the fact.

Oh, if women at large would but perceive the greatness—the splendid possibilities of achievement and honour and love which attend the scientific handling of the forces of life! If they would but prepare themselves with as much care and thought as they give to their dress for the influence which the mother has, not only over children's lives but over those of the nation to be, what might they not accomplish! Is the realm of Life less important than the realm of Nature? Is it a small thing to be artists in flesh and blood—to fashion men and women and to build nations? History shows this unity of purpose arising in certain ages by the stress of war, or by religious enthusiasm. The British race is for the moment unified as never before. Could not this have been done without the bursting of the thundercloud of war? Is it too much to hope that this unity may persist by women's recognition of principles? Is it now to be said of the women of England that they knew neither the time of their visitation nor the things that belong to their peace? Will the women of the New Age scorn the Divine method which invariably works on the mass through the unit, and not on the units through the mass? Will they refuse to put to society the leaven to which is likened the Kingdom of God? Must they seek to bring in large reforms by official regulations which leave character exactly where it was?

By all means let them have the parliamentary vote if they know the science of life. But the vote can be of use to the nation only if it is exercised by those who understand the scientific application of means to noble ends, and will use it regardless of the party game.

The knowledge is the important thing; the vote may possibly be of use in giving effect to it. But if it means a new counter in party politics, we shall only see a fresh set of unprincipled baits and collective bribes flung out to catch the

Women's vote as they are flung out to catch the Labour vote, the Irish vote, or the Nonconformist vote, regardless of justice, or right, or even of real national expediency.

England needs before all things consistent schemes of Christian Education, in which each year has its definite and close-locked development—schemes based on the principles which are inherent to the natural evolutionary progress from good to better, carried out and put into practice by those who understand that the best of schemes can never be substituted for the personal influence of minds which see the thing as it is and the heart that works for the Master of all, which see also that if personal influence is not to be evanescent it must use that exact adaptation of means to ends which is Science and system.

Nationally we love fair-play, we are honourable and law-abiding, but intellectual apathy is our curse; and it is bred in schools where the daily task is a memorizing of *words*. As long as a boy can stumble through the set words for the day it is assumed that he understands them, and his teacher is practically indifferent to the fact that yesterday's "lesson" has evaporated from his mind. The habit thus engendered is fatal to clear thinking in after-life and fully accounts for the lack of it.

So fixed in the English mind is this conception of "schooling" that it is very difficult to induce the average man or woman to believe in anything better, least of all in that consistent and systematic training of the understanding by which children are given time to state what they have learned *in their own words*; and so to assimilate principles because they are never called on to memorize the conclusions of other minds but to form their own.

This is the fatal blot on our grand schemes of educational reform: they deal with theoretical curricula, and not with the facts of the classroom. Some curricula are, of course, better than others: better science teaching (for instance) is a crying need. But the worst curriculum brought home to children's actual grasp is more educative than an ideal pro-

gramme taught mechanically. And it is in the early years—in the home-teaching from birth to eight years old, and in the preparatory school from eight to thirteen—that good teaching produces the best and most enduring results. It is a real force modifying the whole of the later life.

To conjure on millions with votes is a dream—to work scientifically for an end is a reality, because it is to be an instrument in the hand of the Power which gives seed to the sower and bread to the eater, and vernal renewing to the earth, and to Man the Promise—

Lo, I make all things new.

The defences of every nation are of two kinds, the organized and the unorganized: the disciplined strength of the Navy and the Army on the one hand; the vigour and spirit of the people on the other.

The *vigour* of the people will depend largely upon the conditions under which they live, upon sufficiency of food, the healthiness or otherwise of their employments and homes, the proper nourishment and upbringing of their children. It is not enough that the rates of wages should be good, if those who earn them have not the knowledge how to use them to the best advantage. It is not always where incomes are lowest that the conditions of life are worst. Measured by infant mortality, and by the health and general happiness of the community, the crofters of Scotland, who are very poor, seem to have learned the lesson *how to live* better than the highly paid workers in many of our great manufacturing towns.

Education, by which is meant not merely boarding school instruction, but the influence of the home and the surrounding society—is a not less necessary condition of vigour than wages, sanitary regulations, and such-like. The spiritual as well as the physical training of children, the nature of their amusements, the bent of their interests, the character of their aims and ideals at that critical period when the boy or girl is growing into manhood or womanhood—all these things are things which conduce, directly as well as indirectly, to the vigour of the race. They are every bit as much a part of our system of national defence as the manoeuvring of army corps or the gun-practice of dreadnoughts.—*Ordeal by Battle*, p. 224.

CHAPTER VI

THE EDUCATIONAL MEANS

Narrowness may be met by recourse to the larger life revealed in Literature. There is no stronger plea for Biography, Drama, or Romance, or for any imaginative expansion of interests, than that founded on the need of them as counteractives of the pitiable contractedness of outlook begotten of Division of Labour.—PROFESSOR MACCUNN, *The Making of Character*.

GERMANY has given the world a tremendous lesson in the colossal effects which can be produced by systematic training. The purpose to which that training has been applied is barbaric, but it is the moral aim which has been criminal ; the industry, the science, the methodical division of labour, the mental power and acuteness are all good. Intellect divorced from Right can never make a nation great, and must inevitably lead to a reaction the more terrible in proportion to the misuse of power.

But the power in itself is good, and the changes that have passed on the German mind since the age of Goethe and Humboldt show the limitless possibilities of consistent Education. A training which should deal with real scientific principles and also aim at creating the character which seeks to unite knowledge with discipline in the service of Right, would have effects as far-reaching. This broad view of Education is now very generally taken by women. They are less hampered by precedent than men ; and the moral sense of good women is, I think, on the whole, clearer than that of equally well-intentioned men. They are more inclined to

look to the end, and are not hypnotized by the traditional methods of the schools.

In Early Victorian times the phrase a "liberal education" was often used to express the broad culture attained by an intimate acquaintance with the language, literature, and history of Greece and Rome; it was the pride of the public schools to turn out "scholars and gentlemen," and the curriculum was based upon that ideal.

Tempora mutantur nos et mutamur in illis. Both terms are out of fashion now, because the ideal which underlay them is out of tune with our day; which imagines that it has no use for scholars or for gentlemen, whether in politics or in business, even though the equivocations which dishonour the one and the gambling that disfigures the other are the direct results of the lack of those qualities which the old ideals were directed to maintain.

But it may be conceded at once that those ideals were narrow, and, almost necessarily, restricted to a class. They have rightly been replaced by a broader concept which can include all classes in its wider scope. True Education aims at training the whole man—in body, mind, and soul—to health, understanding, and a sense of honour—prior to, and independently of, the technical training which enables each man and each woman to fill adequately a place in the nation. Recognizing that the number of persons so trained is the measure of the nation's health, it aims at the fully trained democracy, and therefore it has no restrictions of class, though in various classes it may use very different means to attain the end.

To accomplish these ends involves a knowledge of the true principles of education in each of the three departments of human nature, on the part of those who undertake the direction of the Forces of Life. Intellectual principles are the truths which harmonize a whole series of facts. A man quite ignorant of mechanics might conceivably build an excellent bridge by copying one already built, if the conditions were identical. This is the method of the artisan who works by

rule, and outside his rule is helpless. It is quite satisfactory as long as the conditions do not vary, or the mechanic has a rule to meet each set of conditions. But one teacher can no more copy another, or follow a hard-and-fast system, than the physician can. Conditions vary in every case, and the professional man is such only in virtue of his knowledge of principles and his ability to adapt them to varying conditions. Principles are easily learned by the open-minded, because when rightly presented they are almost self-evident to any person who is master of the facts they reconcile.

In matters of Education, however, these facts are habitually ignored. It is assumed, for instance, that the child is "a virgin page," "a little innocent," trustful and affectionate by nature. This is true of his brain-memory, and should make us careful what we store there, but it is not true of his disposition. He is, actually and mathematically, the sum of the Mendelian series—

$$\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \dots = 1,$$

where each successive fraction represents the heredity transmitted by parents, grandparents, great-grandparents, and remoter ancestors, with all their latent qualities, good and bad, any of which may be quickened into action by the environment, or by forces whose origin and scope we do not know. He is also a soul coming from the Father of Lights.

Our birth is but a sleep and a forgetting ;
 The soul that rises in us, our life's star,
 Has had elsewhere its setting, and cometh from afar.
 Not in entire forgetfulness, and not in utter nakedness,
 But trailing clouds of glory, do we come
 From GOD, who is our Home.

He is open to the admiration, hope, and love which raise subconscious knowledge into conscious acts and fix it. It is for us that are parents to see that this soul, which is the child's real Self, gets the help and guidance. Whatever the heredity (i.e. the *limitations* to the soul), the environment is in the power of the educator, and the principles which govern its right management fall under three categories—those which

govern the training of the body to health, strength, and endurance ; of the mind to the knowledge of causes ; and of the soul always to love beautiful things, always to seek for true meaning (which is to love Truth), and always to set right conduct above personal ambitions and sordid gains (which is to love Honour and Goodness).

Education is not didactic teaching—that is but a small part of it : it is the art of directing the life-forces in the balanced manner which develops a human being. It may use very different methods and yet attain its end in each case ; but to be successful it must always be animated by the principle of the harmonious development of physical, mental, and moral qualities. Those who undertake it, if they would see clearly, will always find themselves obliged to analyse into these three departments both the environment (itself a unity) with which they surround the growing life, and the actions of that life itself.

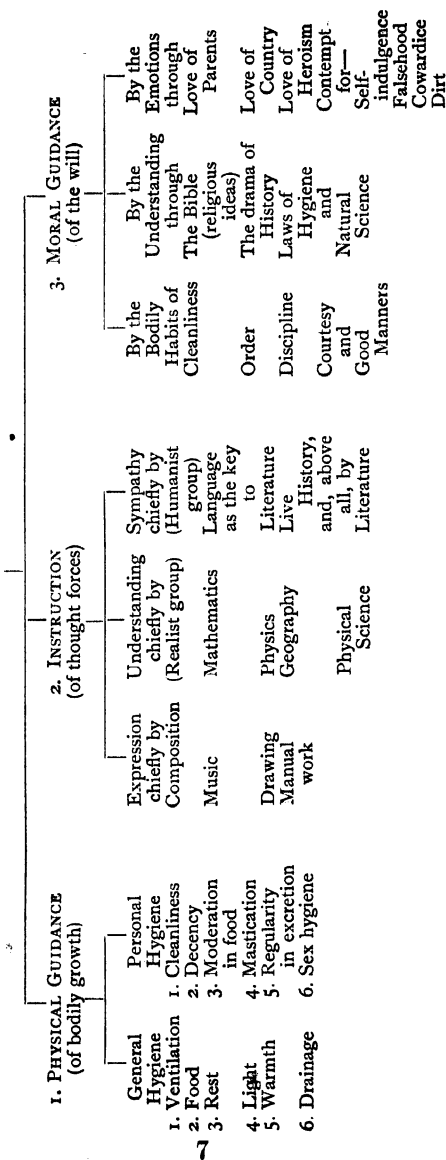
The second great governing fact is that *every* act has its physical, mental, and moral effect, on body, mind, and soul. That cricket, for instance, trains the mind as well as the body and develops valuable moral qualities as well, is a truth on which it is needless to insist ; but it is not so readily admitted, though incontestably true, that the attention given in the classroom to grasp principles of language or principles of science not only brightens the intellect and heightens self-respect by duty done, but transforms the features as well. The body repeats in being what the mind thinks and the soul feels, and the upright, honourable, intelligent soul writes its impress on form and face.

Whatever scheme of instruction or plan of studies be adopted, a proper balance must be maintained between each of these three artificial and unreal divisions of the human trinity, which, separately understood, are then recombined in the true educator's mind and practice, just as an engineer combines the principles of internal stress, hydraulics, and electricity in the construction of a set of turbines and dynamos to light a town.

These divisions may be tabulated as under :—

SPORT AND GAMES APART,

TRUE EDUCATION CONSISTS OF



The first condition of success is health. This can be secured in nearly every case by the appropriate means. This fact was borne in upon me most powerfully by a visit to one of Dr. Barnardo's Homes for slum babies, where I saw children of the very worst heredity (short of being actual cripples) brought into health and strength by suitable food, regular hours, and cultivated good habits. The results were writ large in happy little faces and sturdy forms. The nurses in charge were women who thoroughly understood their task of directing growth, and I could not but contrast their sureness of touch with the pathetic incompetence of many mothers, who, with wealth and resources at their command and an infinitely easier task, are unable to bring about what they most desire.

Rightly understood, education begins before birth, whether the mother will it or not. Mistakes, then, take time to rectify. In prenatal life the first conditions of the future are laid down. But in place of the self-control which confers steady nerves, many women make their condition the excuse for all kinds of outbursts, self-indulgences, whims and perversities. Thus the unborn infant is impressed from the outset with the stigma of mutability. Many a physician could corroborate Mrs. Eleanor Glyn when she says, "If they could analyse causes, what bitter reproaches many poor little diseased neurotic children might truly throw at their irresponsible mothers for endowing them with these conditions before birth."

After birth, every act has its physical, mental, and moral bearing, and the first great instrument in the hand of the mother who would direct the life-forces wisely is HABIT. In infancy there can obviously be no verbal teaching; but habits, good or bad, *must* be formed in any case. It is the mother's care or neglect, her wisdom or foolishness, which determine whether they shall be good habits or bad ones. Unconscious habits are by far the strongest. In infancy delicate children are habitually overfed and a pernicious dyspeptic habit set up.

I have before me the case of a rather delicate baby which

its mother could not nurse. The child rejected its food, and the mother, afraid of "exhaustion," continued to feed it at short intervals, with the same result. All kinds of chemical foods and sterilizing measures were tried, and the dyspeptic habit was fairly initiated. An experienced physician quieted the mother's fears, ordered a return to good fresh milk, progressive dilution, smaller quantities and longer intervals. When the dilution was two-thirds water, the quantity four ounces and the interval three and a half hours, the food was perfectly digested, and in the course of three months normal quantities were gradually worked up to. The child is now a singularly well-grown and robust boy of thirteen. It should be noted too, that the mother took early and skilful measures to ensure regular and punctual bowel action at fixed hours, thus associating cleanliness with comfort in the child's sensations. Too often the exact reverse of all this is followed, and the opportunity of establishing at the outset that healthy regular function which is the starting-point of health is lost. Habits of cleanliness can be formed in the first year of life by regularity of treatment.

A little later, when the child begins to walk, the mother's aim should be to produce that cycle of thorough digestion, active exercise and sound sleep, which is the foundation of health. Food is to the purpose of activity, and rest is the time of growth. The activity determines the line of development. For an infant the cycle is four-fifths sleep, but after a few months the child's instincts lead to bursts of incessant movement. It is not only developing its muscles but its brain-centres also by the co-ordinated movements required for balance, and incidentally its courage as well.

Maternal solitudes frequently repress, instead of encouraging, this development, and one sees fat, flabby, molluscous children drowsing in go-carts and perambulators long after the age of infancy is past, laying the foundations of future incompetence by habits of apathy and indolence.

Nor can the truly healthy physical state be brought about without the moral qualities of truthfulness, obedience, and

cleanliness—the physical and the spiritual react on one another. Social conventions forbid explicitness here, but it is a fact that no inconsiderable percentage of children come to school quite careless of elementary cleanliness and decencies, equally careless in their statements of fact, and as disobedient as monkeys. They bolt their food, eat greedily and secretly of sweets, and their whole digestive system is disordered. This applies more or less to about 60 per cent. of children from wealthy homes. The mother wails, "I have told him about it till I am tired—I cannot make him chew his food." Just so, dear madam! but had you at the outset given a meal solely of dry biscuits or rusks whenever your warnings were unheeded, you might with certainty have formed the desired habit in three weeks. Had you insisted on truthfulness instead of accepting excuses which are almost invariably false, reliance might have been placed on your child's reports as to regular excretion at stated hours. The matron's book of my school, in which every boy noted "yes" or "no" after breakfast daily, showed that over 40 per cent. of boys begin by being entirely untruthful: they want to get to their play—shirk the duty and lie about it.

Another physical habit which the wise mother can easily form in infancy is that of sleeping with the hands under the chin instead of between the thighs. This also has far-reaching and permanent moral results.

Nor does the training of the mind of the average boy fare any better; it is equally haphazard and unsystematic. Few indeed are the cases where the child's opening mind has been fed with stories like those in the "Garden of Childhood" or Kingsley's "Heroes," or, best of all, from the father's and mother's own interests. But how can a woman whose only conversation is of dress and servants, or golf and gossip, tell her child any single thing of value? Unfortunately there is a press which supplies just the inane, vulgar, ugly stuff which seems to her amusing. It is much patronized by errand-boys. If a mother supplies her child with *Comic Cuts*, *Snap-shots*, *Ally Sloper*, "Golliwog Stories," and the like, she has no right

to be surprised if his mind is filled with ugly images and coarse ideas, which find their outcome in ways which astonish her, though they are the direct result of the mental food she has provided. It is impossible to overrate the importance of insuring that the impressions given to the blank page of the child's consciousness shall be impressions of *beauty*. The effect of ugly toys, pictures, and stories is simply disastrous in creating a taste for the grotesque, deformed, and unnatural, which soon extends to the moral nature also.

When activity of mind begins, usually at about four years old, the wise mother will feed it with stories. Fairy stories, Nature stories, Bible stories, hero-tales of modern and ancient times, Greek, Celtic, Norse, and Oriental—any that she may prefer will answer the purpose. If there is a stupid and vulgar press which deals in worn-out clichés of jokes on mothers-in-law, drunkenness, and vulgar flirtations, there are also plenty of beautiful and very cheap children's books. Never was this material so abundant. It is not necessary, nor wise, to give a child very many. At this age, children (wiser than their elders) love to hear the favourite stories again and again, and thus are such stories really digested and made parts of the growing mind. There are, of course, many mothers who use this material so lavishly provided; but they are by no means in the majority. Still fewer are those who out of their own stored minds can supply these simple beautiful tales or reveal the secrets of the field and the garden which a child so readily learns to delight in, learning at the same time love and trust in the mother's guidance.

When the taste has been led in the direction of beautiful things, the next step is to show that such can be found in books. Learning to read is then no burden. Twenty minutes twice a day will teach the eager child of six in three months.

Why is reading so often a matter of tears and trouble? For three reasons :—

(a) The child sees no purpose and is reluctant.

(b) Bad method, which, in place of making the syllabic sound the basis of instruction, begins by the senseless

plan of *naming* separate letters. Letters are *the signs for sounds*, their *names*, A, Bee, Cee, etc., are irrelevant and misleading.

(c) Because it is not taught as a means to the end of being able "to read to yourself the stories you like me to tell you."

Any Primary School mistress can give the mother who honestly wishes to do the right thing all the information she needs.

It is simply astounding how many women seem to dread activity of mind or body for their children, and positively nurse them into incapables, while children of six are being taught in the County Schools the activities which develop health of body and mind alike. A woman of singularly beautiful and competent character said to me :—

My father early taught me three things—to be ashamed of a lie, to be ashamed of disobedience, and to be ashamed of stupidity. He had a gentleman's ideal of Truth, a soldier's respect for the value of obedience, and a cultured man's impatience of stupidity. To tell a lie, to be disobedient, were heinous offences; and stupidity was a kind of wanton deformity and shameful ugliness which you could perfectly well have helped, and therefore was doubly disgraceful. All other shortcomings were faults. Well! I accepted this from him implicitly. He gave me habits of truth, obedience, and intelligent alertness, which, though I may have since failed in all three, have certainly been definite habits of mind. And he gave me also a love and respect for good literature. He would, when I was a little older, read me passages from the Bible, bits of Greek plays, or stories from the Iliad or the Odyssey; sometimes in Greek first for joy in the sonorous beauty of the language, and then in clear terse English of his own, a scholar's English, loving the well-chosen word, driving home the apt analogy.

This is true education—this is directing the forces of life—a duty which in this case fell to the father. Writing comes later—say, about seven. Part of the modern superstition that if a child is allowed to have his own way sufficiently everything will come right, extends to this also. "Hold your pen as you like best," results, as I have often and often verified, in a hopelessly bad hand-posture, a thoroughly ill-formed handwriting, and a habit of careless indifference to neatness, almost or quite impossible to remedy later on, when the muscular habits are

too strong to break. Fortunately the muscular habit is quite plastic at first, and the good hand-position which makes well-formed letters is as permanent as a bad one. The wise mother will insist on her child's governess forming this habit; it has more consequences than she knows.

As soon as regular lessons begin, a third great principle of Education comes into play—*Words can only revive or recombine impressions already formed by the senses*; therefore all early lessons should be by sense impressions—by Doing things. The same truth has been otherwise expressed—*Children grow by Doing*. Lessons must be concrete, not abstract. Arithmetic should be begun by “playing shop” with model coins. Mental reckoning with simple units should precede written work of any kind. Like primitive people, children can reckon in small numbers quite well without putting pencil to paper, or having any signs for numbers. The true idea of number itself is thus formed: though very often indeed its formation is long delayed through teachers forgetting that figures are mere signs for numbers of things; they call them and treat them as if they were the numbers themselves, and so mystify and confuse the mind of the child, which is beautifully, because unconsciously, logical. Hence Arithmetic, instead of a mode of reason, becomes a set of troublesome and arbitrary “rules” to be painfully memorized, which sometimes “come right,” but more often do not!

Geography should be the intimate knowledge of the neighbourhood, describing methodically and recalling the way to objects of interest; and history should be the Hero-tale, with only slight links of chronological sequence. It is the human interest, not the chronological sequence, that is important. Text-book history and geography, grammar, and “rules,” wherewith untrained governesses are wont to stuff children's minds, are unsuited to the age and evaporate from the mind like water from a slate roof.

I remember two boys who came to school together. R—— C—— was eight years old, the son of a poor professional man; a rather slow little boy, with a natural tendency to bowel

obstruction. His mother had been a mistress in a girls' school, and had applied her experience to her own child. His physical state was excellent, his reading clear and intelligent—I gathered that his mother used to let him read stories to her while she did the household "mending." His writing was neat and he could speak some French. Above all, his word as to matters of fact could be depended upon. He was not naturally robust, nor a particularly bright child, but his mother's consistent treatment had resulted in good digestion, truthfulness, courage, and intelligent interests. He went straight to the top of every successive form, won a scholarship which relieved his parents of almost all expense, and is now beginning a successful professional career. The boy was not clever, and by no means a piece of perfection; he was often trying to the patience of his masters, but he was never mean or untruthful, and he had learned the great lesson of concentration and taking interest in all he did.

The second boy was of very similar disposition—also rather heavy in expression and slow in grasp. The son of much wealthier parents, he had been pushed by his governess into scrappy French and Latin exercises, scrappy history and scrappy geography, while the essential "three R's" and the habit of intelligent attention were all neglected. The parents wished him to take "a scholarship at a first-class Public School." The very idea was ridiculed by each experienced teacher the child came under, not because the boy's abilities were not good (they were distinctly better than those of R—— C——), but because he had firmly rooted the fatal habits of inattention and distaste for all things of the mind, which are created by mechanical teaching and absence of real ideas between six and eight years old.

How infinitely pathetic it is to see maternal affection, uncorrected by reason and knowledge, and unguided by the religious sense which used to save so many women from the worst blunders, relying on their "intuition," and blind to the facts patent to every one else. How often is there brought to the schoolmaster an overfed, under-exercised, ill-taught,

and entirely undisciplined child, whose mother explains at great length how "highly strung" he is, how he "must on no account be pressed," the varieties of food that he "cannot eat," the other varieties that he should have, the special tonics he requires, his susceptibility to colds, and so on and so forth! Poor little fellow! surrounded by luxury and never given a chance!

Such an one was K—— E——, accustomed to scream till he got his own little way, humoured in everything because "it is so bad for him to get excited"; the excuse "he doesn't *mean* any wrong" made for all the "fibs" which were becoming a fixed habit of lying. The mother—wealthy, but entirely ignorant of any literature worth the name—supplying him with "Golliwog Stories," "The Mad Motor," and all the ugly trash that is poured out for those who think every beautiful legend which opens the fancy of childhood, every story of heroism which calls forth admiration and sympathy for courage and self-devotion, "so dull for children, you know." At school, every tale treasured up by a self-centred egotism was encouraged under the guise of "perfect confidence between mother and son," every trifling "injustice" magnified into a grievance instead of being passed over with manly levity. Successive bad reports were explained away as due to the "unfairness" of the masters. The holidays were made a time for unrestrained loafing—no fixed interests, no pursuits, no leading, no guidance.

The habits the mother had created bore in due time their natural fruit—gastric irregularity, poor development, absence of self-restraint in presence of every physical temptation, uncertain temper, wilful idleness, and indifference to knowledge of every kind. Knowledge and refinement (like all other valuable things) are only to be had at a price—the price of effort and perseverance. Rejected by the Naval Board, he was sent up for the Army, because, as his mother said, "I don't know that the Army is so bad after all; of course they have to work hard for two or three years, but after that they have a nice easy time" (!). After four years at a first-class

school which passes scores of boys into Woolwich and Sandhurst he could not even qualify. An expensive "crammer" could bring him no higher than sixtieth on the list, because with quite good abilities he had always looked on all knowledge soever as "a grind." He drifted from failure to failure, always with the same plausible excuses, and is now what his mother has made him—a wastrel, living on his indulgent parents.

Why "his mother"? Why not "his father" too?

Because his father's profession is not in the direction of the forces of life, but the earning of money for the mother to use wisely. Because the first eight years were necessarily in her sole charge. Because when those eight years were past she would not relinquish control, and her direction could have been superseded only at the cost of domestic quarrels. Because she claimed that "as his mother" she always knew best. So his father hoped, as many another father hopes, for the time when "the boy will get more sense," not recognizing that he has before him the results of steadily acting causes, results which will not be reversed till the heavy blows of life re-shape the spoiled material.

Then comes the search for a school, a task which nearly always falls to the mother. The father remembers his own schooldays—how he learned a certain genial manly uprightness in the affairs of life; to play cricket with a straight bat; a little x -chasing called "algebra"; that "Balbus is building a wall," in Latin; and that "the crocodile lays eggs," in Greek. He knows, too, the seamy side of school-life, and he thinks all schools very much alike and certainly not worth domestic opposition. He leaves the selection to his wife.

Many are the difficulties which beset the mother who really desires good training for her son. Her first experience is a hundred or so of prospectuses flung at her by an agent—all of ideal schools and all described in almost identical terms. All seem to combine the highest intellectual culture with the best moral training and glowing physical health. She selects therefore on the minor grounds of accessibility, gravel soil, High

or Low Church, nearness to the sea, or any of the hundred-and-one things of no particular importance,¹ and starts on her round of inspection.

She meets with various combinations of four principal types of Headmaster.

First, and in the seat of honour, the Classical Headmaster—gentlemanly, condescending, and suavely magisterial—who assures the anxious parent that “a return to sound methods is inevitable when the present fads have had their day.” Oblivious of the fact that scores of classically trained boys are seeking a precarious livelihood as clerks, and others drift out south and west to Australia and Canada to become shepherds, bar-tenders, and remittance men, that scores at home lament all their lives the “witless knowledge” of a wasted schooltime, he clings to the phantom of a past ideal.

The old familiarity with classical *literature* which produced his own culture—the training of the scholar and the gentleman—has long since been displaced in the schools by “Latin unseens” in an overcrowded time-table, but though he laments this, he does not see its crucial bearing; nor that the gates of modern scholarship, as well as all modern progress, turn on the hinges of applied science and assimilated literature. Equally blind to the obvious fact that he is neglecting the interests of four-fifths of the boys in his charge, who are essentially practical, not scholarly, he estimates every boy’s intelligence by his facility at Latin verse, and judges the most promising human material in the world by a linguistic standard to which it is totally unfitted.

His own command of language makes him unable to distinguish between the penetration which sees facts and the cleverness which twists them to make a case. A good speech moves his admiration and a smart epigram may persuade, but facts of any kind do not reach him, because he thinks from his own tastes and his own academic memories; and, in an age of scientific truths—physical, hygienic, and psychological,

¹ The two most famous Public Schools in England are both as badly situated as they well could be, yet the boys are healthy enough.

all proved by experiment—he holds fast by the obsolete methods of dialectic. A grown-up child playing at bricks with words, he is quietly, decorously, and immovably wise in his own conceit.

But the seeking mother knows that, for all his specious arguments, he is wrong. She has, perhaps, brothers in business who curse the futilities of schooldays wasted in acquiring knowledge which does not prepare for life as it is.

Perhaps her next experience will be with the Athletic Head-master—active, manly, alert, and honest. His idea of life is “to play the game” all round, and his personal influence on boys is about as healthy as can be. It is impossible not to like him; impossible, too, not to see the healthy, manly looks of his boys. Much truth must also be conceded to his remarks on the moral value of games—that the habit of perseverance can be formed by practising bowling till a boy can drop the ball on a patch the size of a dinner-plate; that quickness of eye is won at the wickets, and courage at point or in the clash of the forward line at football; that discipline is essential to success at all games, and organization the key to victory.

These things are obvious and much insisted upon. But what the mother does not see is the mental habit of looking on games as the serious business of life and all work as boresome. Nor does she see that unless the athletic master is of a singularly genial and happy temper, his scholarly boys and his slackers (who both, from different motives, dislike cricket) will shirk as much as they can and dare. The vacuous grind of the classrooms—detested by the boys and the masters alike—is a sealed book to her, and she is not aware that all his staff know perfectly well that as long as their boys are keen on sports and do well in their matches, the Head knows little and cares less what is done in the classrooms provided a qualifying minimum is shown up. She does not know that in just such an atmosphere flourishes an absolutely brutish indifference to the things of the mind—ignoring all that is intelligent, alluring, beautiful, and en-

lightening, till all mental effort becomes an unreal pretence, to be got through somehow till the welcome playing time comes round again. The Athletic Headmaster caters for a larger percentage of boys than the Classical Headmaster, but he is not less limited.

Feeling a vague mistrust, and rather tired, the mother may turn to the prospectuses which advertise attention to modern languages, manual training, the employment of a boy's practical faculties, love of Nature, and so on and so forth. She then meets the Faddist Headmaster.

He will talk "education" to her till the poor woman (who knows nothing whatever about it) is bored to extinction, or gets hopelessly confused and is convinced against her will. He will show his boys and their pet animals, his bees, his carpenters' shop and its output, he will impress on her that "games are not neglected." His classrooms are decorated like an afternoon-tea shop in "art colours," and ornamented with plaster casts which have little or no relation to the teaching. He is loud on the iniquity of "specialization," and explains that his school does not go in for scholarships (which he has failed to win) because they encourage cramming, nor for matches (at which he is always beaten) because they make games too much of a business, nor for drill because that teaches "militarism." His classroom methods may be illustrated by an experience of my own when inspecting one of these schools.

It was a class of little boys of nine years old. A young woman-teacher, with an honest face and anxious expression, was giving a lesson on "Nature-study." She showed a picture of an oak-tree and an actual acorn. She talked about both, doing all the work while the class sat passive, drew the acorn on the blackboard and set the class to copy it. Net result of a forty-minute lesson—the class learned that acorns grow on oaks and are like eggs in an egg-cup!

I went into the French class (average age thirteen), conducted by the Headmaster himself. The lesson started on an excellent theory—no English to be spoken. The boys stood

up and began to read in French. Questions were put, and answered rather lamely in the words of the book. The words "*un esprit franc*" occurred in the first quarter-hour. "*Pourquoi 'franc'?*" No reply! "*Que veut dire 'franc'?*" Silence! and then a lapse into English—the teacher's fluency and the boys' understanding being alike unequal to sustained conversation. The rest of the hour was taken up by a lecture in English on the Frankish nation, its freedom, its frankness, the franchise, and the adoption of the frank or franc as the unit of money. Three or four of the boys mildly interested, the rest either bored or smothering their grins because the Head had "got started" and there would be no French lesson that day. After dismissing the boys, he explained to me that the real thing in Education was to awaken intelligence and interest; to which I agreed, not, however, remarking that part of that reality in a French class is to awaken an interest in French, with a view to learning to speak it.

Finally, our seeking parent may come upon the Money-making Headmaster. She is fetched from the station in his limousine. He has a school on the South coast, or whatever locality is the fashion at the time, on gravel soil, sheltered from the east and north, fitted with swimming-bath, gymnasium, fives courts, tennis lawn, rifle-range, golf holes, and every appurtenance that can catch the eye. His buildings are British in their simple solidity. His garden is beautiful, his cricket-pitch faultless, and no detail that can appeal to the comfort-loving parent is omitted. He has a long list of distinguished, or semi-distinguished, patrons; and another list of scholarships seems to warrant their praise.

His method is simplicity itself—he follows the line of least resistance, concentrates the teaching on the boys who are likely to do the school credit by winning cram scholarships in Latin and Greek, and on the sons of ambitious parents, and gives all the rest a thoroughly good time; with lots of games interspersed with gardening, photography, lantern lectures, school treats, "Nature-study (!) rambles" now and then, and all the froth of a superficial education instead of the training in intellectual thoroughness which makes leaders of men.

This is the school which impresses the father who "likes things done well" and cannot see an inch below the surface. It does not occur to him that he pays for the limousine, the Christmas holiday at Alpine sports, the summer holiday on the Continent, and all the showy accessories, and that the more time and money are spent on these the less are available for professional work and teaching appliances. The "success" appeals to the father and the comforts to the mother. The school gets the boy, who is "so happy at school" that the mother is almost jealous. If he is bored and wilful in the holidays, excuses are made for him and more pleasures are devised. All goes well till the time comes for his Public School, when his low place does not seem to agree with the excellent term "reports"; but again plenty of excuses are ready to hand—"nervousness" (at the baby tests of the Public School Entrance Examination), or "he is very young yet"; or "no boy learns much before he is fourteen." That, or any other misstatement, will serve the turn.

Again all goes merrily till at eighteen he is superannuated from his Public School—a "Public School failure." The tracks of the preparatory school where that result was made a certainty have been covered up, and a fresh lot of parents have been snared by the buildings, the patrons, the comforts, and the "successes."

We shall be agreed, I assume, that the object of Education is to train for life, and not for a special occupation ; to train the whole man for all life, for life seen and unseen, for the unseen through the seen and in the seen ; to train men, in a word, and not craftsmen, to train citizens for the Kingdom of God. As we believe in God and the world to come, these must be master thoughts.

We shall be agreed, further, that with this object in view, education must be so ordered as to awaken, to call into play, to develop, to direct, to strengthen powers of sense and intellect and spirit, not of one but of all : to give alertness and accuracy to observation : to supply fulness and precision to language : to arouse intelligent sympathy with every form of study and occupation : to set the many parts and aspects of the world before the growing scholar in their unity : to open the eyes of the heart to the eternal, of which the temporal is the transitory sign.

We shall be agreed, again, that the elements of restraint and of personal development which alike enter into education will be used to harmonize the social and individual instincts, and to inspire the young, when impressions are most easy and most enduring, with the sense of fellowship and the passion for service.

We shall be agreed, once more, that the noblest fruit of education is character, and not acquirements : character which makes the simplest life rich and beneficent, character which for a Christian is determined by a true vision of God, of whom, through whom, unto whom, are all things.—BISHOP WESTCOTT, *Christian Social Union Addresses*.

It is more *men* that the world wants, not more systems. It is character that our modern life waits for, to redeem and transform it ; and conduct as the fruitage of character.—BISHOP POTTER, *The Citizen in his Relation to the Industrial Situation*.

CHAPTER VII

A SCHOOL FOR LEADERSHIP

The entire object of true education is to make people not merely *do* the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—JOHN RUSKIN, *The Crown of Wild Olive*.

To the mother who has higher aims than to muddle through the preparation of a child for the battle of life, let me present the school of my dreams—an ideal which would in all essentials be made a reality if parents knew what to demand of schoolmasters.

It differs in outward appearance but little from any well-equipped preparatory school; the main differences are in the organization of the studies, the teaching staff, and the apparatus to show things themselves instead of making useless appeals to the child's unstocked imagination or his verbal memory.

I visited it in the summer term when the garden was full of roses, on a bright half-holiday. The click of the bat, and the happy cheers of a winning team, recalled many pleasant hours spent in similar scenes. The Head, in flannels, who had been looking on at the match, came to meet me.

Now, what do you want to see? he said, with a smile.

"Everything!" I replied; "especially what parents don't want to see—the teaching arrangements and the staff!"

That will be a pleasure, he rejoined, for most people are bored with the one and condescending to the other. They think one wants to advertise the school. But you must remain with us at least two days if you are really to see what

is done in the school. Even then you will see little more than the surface of things. We had better begin with the grounds.

We left the cricket-field, where three-fourths of the school were following the match, and went through the gardens to the rifle-range. A few boys were gardening in little plots of their own. I expressed some surprise.

Well! said my companion, we used to make attendance at matches compulsory—"esprit de corps for slackers," etc.—but a few boys really have no taste for cricket, and simply bore themselves and others unless there is an exciting innings: there are quite enough who are keen, to give the collective feeling. We allow absence provided that a boy is really following some pursuit. A few have their own gardens; rather more go in for fine shooting, and there are about six who make real collections for the school museum. These are allowed to ramble, three boys together, but there must be real results of these expeditions. If they are made an excuse for loafing the privilege is withdrawn at once.

At the range, six boys were shooting in pairs with miniature rifles—not at little squares of white paper with black rings, but at moving animal targets in woodland surroundings. Shouts of laughter greeted the misses, and applause the good hits. There were two boxes into which boys dropped an occasional penny, and a master served out the ammunition. One paid for the cartridges, the other, I gathered, was for a sweepstakes. The wisdom of this seemed doubtful.

Oh, yes! said my host; "sport for sport's sake," and so forth, I know! But if the desire to excel is human, the desire to win is much more human; and, so that the winning be fair and honest, it is all a help and adds to keenness.

"How many boys learn to shoot?" I asked.

Practically all; there are set times for it—but half-holidays are free, provided a master can be present.

We walked round the grounds—the football-ground, two tennis-courts, a fives-court, and the kitchen garden—and through a private garden reserved for the Head's own quiet hours.

You see, he said, one wants to be away from "boy" sometimes, and the boys must have the use of the garden—it is a great resort on Sundays. My own Sundays as a school-boy were dismal. We allow boys to do anything they like on Sundays in the garden—tennis or bowls, or any quiet games, read, paint, ramble, or gardening, but not cricket or footer—one ought, I think, to make *some* difference.

We passed into the house by the boys' entrance, on one side of which was the swimming and spray bath, and on the other a building whose use was not immediately apparent.

That, said the Head, is a speciality of ours—the drying-room. We let the boys out in all weathers unless heavy rain, snow, or very cold wet "northers"; when they come in they have a hot spray or cold sponge according to the season, change in the bath-house, and put their wet things into the drying-room. After six hours or less the clothes, dried by a fan and hot air, are fit to put on again. The results on health you can see for yourself.

"Now," I said, "as an old schoolmaster, I want to see what, in my experience, not one parent in thirty cares about—the teaching arrangements."

Well! he replied, we will have a small symposium in the study this evening, when my colleagues can speak each on his own. Meanwhile I will show you the mechanical part, and I will try to show you how we work from first principles in all that we teach. I need not take you into the ordinary form rooms—each form has its own, and each boy has his own desk and locker—but I will show you the special classrooms, of which we have seven, for Latin, Greek, French, German, History, Geography, and my own—for Mathematics and Physics. I am rather proud of them.

The Latin room was a large room capable of accommodating some thirty boys, with a raised platform at one end for the master, and a locker which ran across the whole end of the platform.

On the walls were a few reproductions of Roman History from good pictures—the legends of Quintus Curtius and

Mutius Scævola, the Caudine Forks, Virgilius, the Siege of Carthage, the Battle of Actium, the Landing of the Tenth Legion, and Vercingetorix before Cæsar. Some plaster busts of the Roman emperors, which illustrate so wonderfully the decadence from Augustus to Constantine, stood on pedestals at the side of the room, and a model of Lanciani's restoration of the Forum at the opposite end of the dais to the master's desk.

The Head went to the locker and opened one of its doors. Within were a case of Roman coins, a portfolio of drawings illustrating Cæsar's campaigns in Gaul and Britain, models of the catapult and balista, a small-scale plaster model on a board of "Cicero's house" at Pompeii, and several boxes of lantern slides of modern Rome, celebrated pictures, illustrations of arms, and the like.

"Do not these things take off attention instead of fixing it?" I inquired.

They certainly would, said my guide, if we gave all Latin lessons in this room, but not as we use it. Ordinary lessons are done in the form rooms. Suppose a class is reading Cæsar: a chapter is read, (1) literally construed, (2) it is analysed for grammatical constructions, (3) it is translated into good English, (4) it is re-translated into Latin by the class orally, and written down as they do it in class or in "prep," and (5) the real bearings of the subject-matter are illustrated in this room with all the material at our disposal, which has been chosen with that purpose in view. The final lesson comes as a reward for quick good work in the preceding ones, and is really looked forward to. You see, only one lesson in five or six is given here, otherwise more than half the boys would be staring about them, and might not improbably find the picture of Antony and Cleopatra more interesting than the Ablative Absolute!

The Greek room was a surprise to me. About the same size and with the same general arrangements as the last, the atmosphere was wholly different. The former had a scheme of distemper decoration which (when the pictures on the walls were removed) gave the impression of a Pompeian interior.

This, was mainly white and light blue-grey. A frieze reproducing parts of the Parthenon frieze, with its tints restored, ran round the room, and statuary stood in niches in the wall on pedestals which could be revolved on ball-bearings. Casts of the Discobolus, the Venus of Melos, Pallas Athéné, the Winged Victory, and others, about three-fourth size, stood in these niches, and a model of the Acropolis on the dais.

It is, said my host, one of my regrets that as the pressure of modern life has suppressed one classical language, that for the large majority of boys the one to disappear must be Greek. In evolving Europe, Rome stood for Law, Order, Discipline, and Power—Greece for Art, Beauty, and Philosophy. Now we, nationally, need the latter revelation much more than the former, and a boy's mind is opened by the sight of beautiful things, not by talk about things he has never seen. We use this room in the same way as the Latin room for the few boys that are learning Greek, but we also find it most valuable for the whole school. They can be shown something of the development of Art from the Mycenaean stage to the age of Pericles, and we have, in the lockers, selected slides which show the development of European Art from the Renaissance onwards. Of course, this is in no way a school "subject," but only material for "a talk about pictures" now and then of an evening on Saturdays or very wet days.

The French room was again quite different. The frieze round the room represented in decorative style eight chief phases of French History, and the panels on the wall were adaptations from the Pantheon at Paris.

We had a good deal of difficulty in choosing this material, said the Head; it was a case of *embarras de choix*—there were so many possibilities in French styles. There was a natural desire to take the boys through the history, the art, the architecture, the campaigns, and the system of government of modern France. This must inevitably have led to smattering. I had to be firm, and restrict material to things which would be useful in acquiring the French language, which is what the boys come into class to learn.

They are not qualifying as Directors of Museums or as Foreign Secretaries ; they are here to learn to speak and write French. The material therefore is such as will give subject-matter for conversation and composition, and at the same time, but quite incidentally, will give an idea of the wealth of French Art, and the interest of the military and political history of France. Short demonstrations are given *in French* by our lady Principal, who speaks perfect French, and a conversation in the form of question and answer on the subject in hand follows. Boys do not use this room till fairly fluent, i.e. about twelve years old. I will let my colleagues dilate to you on the next three rooms, and take you to my own special province—the mathematical and physical room. Here the object in view must be borne in mind : it is to lay the foundations of a habit of realizing number, intensity, relations, and proportion among magnitudes and forces. Most blunders in action are due to want of a sense of proportion. This is not to be given by memorized mathematical rules, which speedily become mere tricks. In this school our children begin their mathematical work with ball-frames and counters and cut out squares and triangles ; they continue it with measurements of actual objects, and they finish with Heat and electrical measurements, because these are very easily made and reduced to algebra. We do not aim at giving boys under fourteen a knowledge of Heat and Electricity as sciences, and you must not therefore suppose that the outfit you will see is intended for that purpose, nor compare it with the equipment of a physical laboratory in the County Schools.

No educational problem of our day is so absurdly misunderstood as the question of science-teaching. Physical science is the correct quantitative perception of the physical causes at work in the everyday world. For want of such perception constant blunders of organization are made, facts are confounded with opinions, and in this way we have lost thousands of lives and hundreds of millions of money in this disastrous war.

But when it is proposed to organize science-teaching in our

schools it is at once assumed that its advocates wish to displace literature, and there arise such asinine brays as the following, taken from a leading Review whose general good sense merits the suppression of its name :—

They would have us believe that it is better to dissect the leg of a frog than to get a glimmering, faint it may be, of the mind of a poet. Yet we shall still learn the lesson of courage and nobility that Homer has to teach in a language that is not Pope's. Plutarch shall still be our breviary, and not always in the prose of Amyot or North. The pomp of Æschylus, the exquisite modulation of Sophocles, shall never compete for our favour with the fumes of sulphuretted hydrogen.

Ignorance disguised as argument could no further go! In the first place, the *average* schoolboy never gets into touch with classical literature at all : in the second, school science is not dissecting frogs, nor even testing with hydrogen sulphide. It is learning the physical causes which correspond with physical effects, and acquaintance with the laws of Energy, to which all physical problems are, without exception, amenable. All school science should be treated from this point of view. Quite different apparatus is needed for this, than for giving an equipment of chemical and physical knowledge. It is the scientific temper which can distinguish between rhetoric and proof that we need to develop in our pupils. Literature refines taste and awakens sympathy, but it cannot reveal Law—that is the educative function of Science and of Science alone.

In spite of this preparation, I was astonished to see that the outlay on this—the Headmaster's speciality—was far less than on the rooms we had left. The room was distempered in terra-cotta, with very little decoration, and that of the simplest. On the walls were some diagrams on squared paper illustrating the use of curves for records of population, prices, and measurements—the lockers were at the far end of the room (their place at the dais end being taken by a long slate-board) and they contained only balances, measuring rods, models of crystals, and geometrical forms in glass and

wood, and a few appliances for elementary demonstrations and physical measurement. The only elaborate piece of mechanism was an "Attwood's Machine" for showing the rate of falling bodies, which stood on the dais.

By far the greater part of the apparatus was evidently intended for the use, not of the teacher, but of the class. Balances of an accurate but very simple kind, means of measuring lengths and angles, some very simple working models of levers, windlasses, screws, pulleys and the like, were provided for each boy.

Personally, said the Head, I could teach with the foot-rules, balances, and a few pieces of paper and blocks of wood, but that is because I have clearly in my mind the exact thing I want the boys to learn at the moment. For my assistants, these things you see are helps, and fix the system. It is closely connected with the plan of mathematical teaching which I will show you to-morrow. The children begin by training their number-sense so that they realize thoroughly that "figures" are merely signs for numbers *of things*. They go on to measure and weigh for themselves, and to construct their own "tables" of money, length, weight, area and volume. You see the floor is of tessellated linoleum, by which areas can be actually counted.

When they begin algebra they find that the measurements they have made of squares, rectangles, triangles, circles, etc., can each be reduced to a rule or formula: for instance, they begin by discovering that all squares are like the square of 2 inches side, which contains 2×2 square inches, and hence area of every square of x inches side is x^2 square inches. The wooden and glass geometrical cubes, pyramids, etc., that you see are given them as exercises in this—they are given the model and have to discover the law. Finally they go on from these tangible things to an intangible force—Heat—recording their measurements on squared paper and drawing the curve. Afterwards they discover that these curves reveal a law which can be mathematically expressed.

You must not suppose that this involves any considerable

departure from ordinary arithmetic, algebra, and geometry ; it does not, but it provides an experimental basis for all of these and makes real experiences of what otherwise are mere memorized rules. We expect every boy by the time he leaves school to be able to recover any rule from first principles. The whole difference lies in the method ; the matter taught is the same as in any good school, and we should be defeating our own object if we put a boy out of line with the Public Schools. But we do enable the quite average boy to take a high place at his Public School ; all we ask of parents is to send us *a normal boy of eight, able to read and write really well, and able to do ordinary simple arithmetic, using numbers up to 1,000* ; and to leave him with us till he is 13½. We can make that boy a success in the best sense of the word. He may or may not be a scholarship winner—many are, but we can ensure a high place out of the ruck of ill-prepared boys in whom it is superhuman to ask a hard-worked Public School master to take an interest.

"Then you do not set yourself against the Public Schools?" I said ; "I was told that you do."

Certainly not ! Who could, after the splendid response of the Public Schools to the demand of patriotism. But I do think that their classroom procedure might be considerably improved ; though as to this the real fault lies with the material which the so-called preparatory schools send them. While some 30 per cent. of boys are very well prepared, the average is very low. I have criticized Public School teaching sometimes, and there are so many fools who take the smallest criticism for opposition.

My idea is that "Primary Instruction" runs from 6 to 14, on subject-matter entirely selected for the child. The method of teaching should be entirely individual, even in class ; *leading each mind to function* on the actual matter that is being taught, not merely to "remember" it. There should be no take-it-or-leave-it in the Primary classroom. By 14 years old a sense of duty and the habit of applying the mind should have been formed, and then true Secondary instruc-

tion should begin. This should always be class-teaching, with more scope for self-direction than is right in preparatory schools : in a form of thirty boys there must be some take-it-or-leave-it, although with a good system of class-teaching 80 per cent. of Public School boys work willingly, because they feel they are getting an insight into realities. Afterwards comes the University stage, when the selection of subjects should be quite free, within certain cadres framed to exclude "soft options"; the method of teaching then is the lecture and guided private reading.

"I wish," I said, "that you would sketch out the general system on which the school is run, and tell me just what you mean by 'leading the mind to function instead of to remember.'"

You will not expect me to deliver a lecture on Education, but your own experience will tell you what I mean when I say that the school instruction is governed by three Tables which it is the professional duty of every schoolmaster to prepare :—

I. *The Time-table*, determined by reasons of Hygiene. Small boys should not do more than $5\frac{1}{2}$ hours of head-work in the average day, even when this work is so fitted to their age that it is not fatiguing. This makes the lesson-hours available work out to 31 or 32 per week, and shuts out many fads.

II. *The Curriculum*, determined by the next stage to which boys go on—in our case by the Public Schools. All boys *must* learn English, French, Latin, and Mathematics. Some may learn Greek or another modern language, but their programme defines ours. If the Public Schools would give a *real* Modern Side option—*thorough* English, French, and German, with mathematics-cum-science—we could reconstruct our curriculum on those lines. Personally I should like to do this for some 50 per cent. of boys. English boys, broadly speaking, are unscholarly and practical; quite half of them get scarcely any good from their Latin, whereas

they do give their minds to learn living languages taught in a live manner, and are interested in real literature—by which I mean contact with the literature itself, not talk round about it; interest in the matter, not the book.

However, as things are, English, French, Latin, and Mathematics, with some History and Geography, do fairly fill the bill; and if soundly taught, make a general education against which not much can be said except that it might be a great deal better—it is an education on which subsequent specialisms can be founded. And we certainly do not want more “subjects” in the time-table, which is too full already.

III. *The General Scheme*, which shows the sequence of each term’s work right through the school. This most essential part of planned instruction is drawn up by me once for all, and only modified when we see that it can be bettered. It is in print, and you will find it hanging up in the hall for all to see. Every one knows where he is going if he will take the trouble to look. Almost all boys do look, and it has a great effect on them in showing them how each term’s work is built upon, and uses, the last. Boys have more sense in this matter than they are given credit for: ordinarily they are driven in blinkers, and hence much of their indifference to instruction.

“But do your staff follow it?” I asked. “One of my greatest difficulties used to be that the less system a teacher had, the more unwilling he was to adopt mine.”

Certainly they do. Before every term begins each master draws up his “Term Scheme,” to give effect to the syllabus of the term’s work as laid down in the General Scheme. Each master does this for himself; and I revise, improve, and suggest.

I know you will agree that the function of a trained mind which wants to learn anything is—

1. To concentrate on the matter in hand;
2. To observe carefully the new fact and seek to grasp it;
3. To connect it with what is already known on the same subject;

4. To put it into clear language ; and
5. To apply it in practice.

When this has been done the matter is thoroughly known. Well! we take a class through this cycle for every unit of instruction into which the term's work is divided, and the results are surprising—we get far more progress with shorter hours ; and vastly more interest. Moreover, every lesson fixes the sound mental habit—the mind functions normally, and memory follows as a matter of course.

The term schemes split up the term's work into such units, or single ideas,¹ which average about one to a week, sometimes more, sometimes less ; but every one of the twelve weeks in the term has its allotted units, which are worked through on the lines of the five steps of normal mental working. We find that the boys so taught forget practically nothing. No time is wasted.

"Yes," I said, "I worked on the very same psychological plan, but the staff only pretended to follow it in most cases. I lost two really good and honest colleagues who stayed with me a long time and then took schools of their own, and when my partner died, who was heart and hand with me in this matter, I felt the task too hard. Except for the women teachers, who mostly welcomed the help of the system and gave it a fair chance, the staff were obstinately and passively reluctant."

No doubt! my friend rejoined, for most of the young men who "go in for tutoring" do it as a last resort, being University failures who have never really given thought to anything but their games and detest intellectual effort of any kind. Others, again, are "reading for Orders," or filling a temporary gap of some sort. They are not really professional men at all, and most have neither a sense of professional responsibility nor of religious duty, either of which would make them realize the wickedness of bad teaching and wasted time on boys' lives.

"But how do you manage, then?"

¹ As an example, cf. 1st term Geography scheme, p. 151.

We don't get that sort ; or if we do, we get rid of them at once, because our endowment and the number of our boys enable us to pay professional salaries. You paid of course the usual preparatory school salary—£100 to £180—with all found in term. This cannot get first-class men ; and the master of a school of thirty or forty boys cannot pay more ; some of course pay much less and are correspondingly served. But with our endowment fund, and 120 boys, we pay £180 to £350, which allows of men marrying and making a profession of their work, and they are relieved from anxiety about their future. The ambitions of a good teacher are very modest—there are no professional men and women who work harder for such small rewards. If, after the probationary term, we engage a teacher at all, we pay him (or her) the salary which ensures a modest competence from the outset.

Further, we have our bonus fund, modelled on the Indian Government scheme which has worked so well. The school deducts 20 per cent. of each master's salary, and accepts as much more as he likes to put into the fund from time to time. This is invested with the Public Trustee under trust deed. The fund is made up of two accounts—A, which invests all these salary deductions and deposits, and credits each depositor with 4 per cent. interest annually added to his principal ; and B, into which, every term, the school pays a sum equal to the master's contribution of 20 per cent. This is earmarked to him, but is not his property till he leaves.

If he should be dismissed for incompetence or misconduct, he draws out all under account A ; this, being his own contribution, is his property under all circumstances whatever. If after two years in the school he leaves of his own motion or is given notice, he draws out all that stands in his name both in A and B. Under no circumstances can he draw out either without an appeal to the governing body, while he remains in the school.

If he remains on till superannuated, then the accumulated sum is sufficient (with his own reasonable savings) to buy him an annuity of £150. Even this is not magnificent, but

far better than outside prospects ; and might be better still if made a large Government scheme.

"But why not pay good salaries and leave the staff quite free?"

Because with the salaries we pay, some of the staff stay on so long that they acquire a moral claim on us. You cannot give to a man, still less a woman, who has given the best twenty years of life to the school, a term's notice and a testimonial ; nor can the school pay a pension. And if a teacher is to retain a whole-hearted interest, freedom from anxiety about the future is essential. Most of our staff leave us after six or seven years to found schools of their own or for Public School posts, some go into other lines of life, but three have married and settled down here.

And now, he said, I must hand you over to my wife and our Vice-Principal. I don't suppose that the detail of the house-keeping and matron's department will specially interest you, though it is of the very first importance. If it does, my wife, as Lady Superintendent, will tell you all about it. The Matron works under her and reports to her every morning, and she visits all the rooms herself. Her chief function in the school, however, is not one which lends itself to description. It is true that she looks at every boy individually at breakfast time to see if he looks well, and that she manages all domestic matters and directs the Matron ; but as regards the boys her influence is motherly—she stands outside the school routine and boys can come to her about their own small affairs, which they would not do if she were not in some way apart from the rest of us.

I am sure, however, that Miss B——, who, as Vice-Principal, directs all the French and History work in the school, will have a great deal to tell you about our methods which will be new to you. I have never met any one who could make History so illuminating to boys, because she has the art of showing in clear and simple language the results which flow from the acts of rulers and ruled under their moral aspect. Her History teaching is one great distinctive feature of this school and is one of

its most powerful moral agencies. Her idea is always to show how wrongdoing, class oppression, personal ambitions, and refusal of leadership have always worked out to sorrow and suffering; while courage, self-devotion, desire of truth and superiority to personal baits have produced men and women whose work has endured and been venerated by succeeding ages. We will meet again in the study this evening.

What are the remedies against the absorption in personal life which belongs to women and to men, but also to women more than to men?

The first is an education whose aims and extent are wider than at present. Such an education will encourage an habitual reference of life to higher motives than personal ones—even those which belong to the family. It would create in the young vivid interest in social questions in England and in foreign lands. It would give such a knowledge of government, and of the history of those countries, as to enable the child in after-life to enter into those movements which are likely to bear on the progress of mankind.

It would give a clear idea of what we mean by mankind and its progress, and an interest in nations and their relations to each other, not only because we may have a particular fancy for this or that nation, but because we long for the whole advance of men.

It would give some knowledge and love of the great ideas and truths by whose working mankind is regenerated.—STOPFORD BROOKE.

CHAPTER VIII

FIRST PRINCIPLES

Even the dreariest chronicles contain within them—they cover up and conceal, but still hold—the records of a mighty activity, a quenchless life, which the highest arts of the historian could never revivify in half its natural fire and beauty. That incomparable power—whether you call it human or Divine—which moulds human history into shape, greater than any power of any artist, is not only always at work, but can be always seen at work, though dimly seen sometimes through the meagreness of our records.—C. F. KEARY, M.A., F.S.A., *The Vikings of Western Christendom*.

AFTER tea I expressed my wish to hear from the Vice-Principal some details of her share in the school work.¹

"I need not tell you much about the French teaching," she said. "You will, I hope, come down to our French Play next term, and you will hear the boys. Every boy who comes here at eight and stays his full time can speak French fairly fluently; some speak really well. This is the result of working from first principles. Of course, all our teaching is on the "modern methods," but there is nothing really distinctive about any of these, they are all on the same ground-plan—the child learning to associate the French word with object seen or action performed, instead of translating in his own mind the English word into the French equivalent. The reason why Englishmen are so tongue-tied in using foreign languages is their inveterate habit of teaching *by translation*

¹ This chapter gives, almost wholly in her own words, the ideas of my friend and colleague, Miss Frederica Beatty; who worked with me for so many years with the loyal single-heartedness of a born teacher. *R.I.P.*
Lux aeterna luceat ea.

of English words into foreign words. To do this slows down mental action and obscures the genius of the language that is being studied.

In all our language teaching here, we follow these "first principles" of teaching :—

1. The word directly associated with objects and actions.
2. Simple grammar-inflections expressing relations of time and person, made as untechnical as possible.
3. Practice in direct composition, oral and written.

I take the youngest boys myself and spend the first term in getting their accent just right. All the early work is oral, and done with action—"J'ouvre la porte, J'entre dans la chambre, Je prends ma plume, etc., etc., the things done and the word said together. Then comes conversation from the pictures of France which you saw in the French room, which we borrow for the form-rooms when required.

Yes, the Head prefers women teachers for all classes under ten years old, and so do I. They are so much more interested in individual boys, and have so much more patience and understanding of a child's difficulties. Masters almost always think that they are "teaching French" or "teaching History"; they forget that they are teaching *boys*.

"I cordially agree," I said; "but do you not find this resisted by parents? In my own practice I was told again and again by a mother that her boy 'is so high-spirited that no woman can manage him'; and even when nothing was said I could often see the preference for male teachers, and a suspicion that the employment of a woman had at its back motives of economy! In a few cases I explained that women teach small boys better than men do, but the result simply was that the school did not get the boy; the parent thought there was an *arrière pensée* behind what I said."

We are, she replied, in a much stronger position, and can take a proper professional stand. The Head and I are salaried by the Governing Body, like the rest of the staff, and therefore cannot be suspected of acting from self-interest.

Of course, the average mother, married to a commercial man, simply does not understand professional honour. Nothing in the world would convince her that the *real* motive for keeping school is not money-making. She looks on the schoolmaster as the owner of an education-shop, not as a professional man, and though he will know, from observation of her child, much more about her mind, her ability to direct, and possibly her close-guarded family secrets, she talks to him as she would not dare to talk to her lawyer. It is useless to blame her; she knows no better, and cannot help it. Besides, there *are* many schools which are only hostels.

When a boy first comes I make sure during his first term that he gets his accent right. For the rest of the year his work is mainly oral; in his second year it is about half written and half oral; for two years more he learns grammar and composition, and after that reading (aloud), followed by conversation and compositions, enable us to take him through some real French *literature*, and to make him acquainted with something of France herself and French accuracy of expression as shown by shades of meaning in French words. He feels his French is of some use! We scarcely allow any translation at all till a boy is preparing for one of the examinations which insist upon it.

“How do you find time for all this?”

The General Scheme will show you that. Ten lessons a week are allotted in the first and second years, and a boy is not worried and confused by any other language. The result is that at the end of his two years he has grip enough to find the work easy. He understands French, and can speak and write it—not well, of course, but well enough to find no difficulty in improving. Then the number of weekly lessons is reduced, till in the last year there are only four per week.

Latin begins at eleven years old. We can tell from a boy's aptitude at French whether he is likely to do much good at “classics,” or whether he should be a “modern side” boy. But I want to show you *my* History room; I think it will astonish you.

We entered a room capable of seating some thirty boys. As in the Latin room, a locker ran along the teacher's dais, and on the walls were replicas of historical pictures from Roman times up to the present day: The Building of Hadrian's Wall, the Invasions of the Northmen, the Coming of the Normans, the Signing of Magna Carta, the Feudal Castle, the Wars of the Roses, the Spanish Armada, the Voyage of Drake, Hudson in the Bay, the Arrest of the Five Members, the Execution of Charles I, the Landing of William of Orange; Gibraltar, Lexington, Trafalgar, Waterloo, Majuba Hill, Tel-el-Kebir, and the Death of Gordon; the Retreat from Mons and the Sinking of the Lusitania. In map-cases round the dais were chronological charts of leading events in English History drawn to a time-scale of fifty inches to a century, the print being legible from all parts of the room, and the arrangement such that contemporaneous events in other parts of the world could be pulled down side by side with the English period. In the lockers were a large collection of slides from historical pictures and the Gallery of English Portraiture.

We have taken great pains in the selection of this material, my guide said—we do not want a single thing in it which gives a false idea, whether of costume, landscape, or intention. Such a conception as Gérôme's Napoleon on a prancing horse "crossing the Alps" is barred. It is well known that Napoleon was always a bad rider and liked the quietest of mounts.

My method of teaching for the older classes is to take the period allotted and select its great landmarks. Descriptive passages from literary works, as far as possible from original authorities, are read aloud by boys in turn. They are then questioned about it—firstly for what they remember, and secondly for what they think.

Short chronological notes are then dictated for their notebooks, and these notes they are expected to know thoroughly. Five minutes at the beginning of each lesson are given to test this.

After every few lessons the class stands before the chart, and as each event is pointed to they say what it means and how it came about. Then an illustrative lecture is given with all the material at our disposal. I should like to use the cinema here—it is impossible for children with their unstocked imaginations to realize historical events from mere words.

"You seem to have solved the difficulty," I said. "I recently met the University Inspector from a school where the headmaster took special interest in historical teaching, and lectured on it in a most vivid and attractive manner; but in that school, he told me, the boys seemed to know less real history at each inspection. I wondered whether much more than memorized fact is possible to boys at this age, and what 'the first principles of History' really are."

There would be a good deal of difficulty about stating "the first principles of History," I think, unless as first principles of human nature; but I can easily state "the first principles of history *teaching*." I take them to be:—

I. To excite curiosity about the growth of the world by showing the Greek, Roman, Celtic, and Teutonic civilizations as distinct types of physical appearance, works, pleasures, and ideas of right and wrong.

II. To show every phase of human action as resulting in certain definite physical consequences affecting that and the next generation. That this can be done from the very first, the Bible is the standing example.

If we remember that the raw material of History is the raw material of art in all nations, and if History were treated accordingly from the first, both Art and Literature would be better "understood of the many" than they are now. Nowhere have methods which proceed in entire disregard of fundamental principles produced more disastrous effects. To say that the treatment of History is, nevertheless, governed by definite underlying principles, is only to say that it is like every other subject with which the human intelligence is rightly concerned; but the fact that these principles are not

as immediately apparent as, let us say, in geography, language, or mathematics, perhaps accounts for the extraordinary disregard of them in the text-books and methods of teaching modern history in use in our schools ; and also for the neglect, or even positive dislike, of the subject which is revealed in the casual conversational references of nine out of ten English men and women of average culture.

History appeals from first to last to the imagination and the intellectual sympathies, or it has no power of appeal at all. Those who have a real appreciation of its cultural value must turn impatiently from the threadbare argument, that what is without any real human significance to the learner may yet have a certain artificial value as mental gymnastics ! Many who regard History as the guiding thread which leads through a perplexing maze of intellectual speculation to the living examples of human motive and action may, indeed, in view of the practical difficulties in the way of its literary treatment in schools, be forced to the conclusion that it is a study which had better be left altogether to the later years : they may come to think that the higher and permanent interest of History is impossible to the young intelligence ; and if elementary guiding principles are disregarded, this is undoubtedly true.

Historical presentment should be, but seldom is, determined by the phases of growth. There may be said to be three great epochs or phases in the physical and mental development of Western civilization.

The activities of the first years of the child are those of the childhood of the race. Feats of extraordinary strength, intense pleasure in movement and physical excitement, unreasoning love of the mysterious and weird, which is as yet more a physical sensation than a conscious intellectual emotion, are the delights of a primitive people as revealed in their Hero-tales, Myths, Legends, and of the child as revealed in his love of story, song, and movement.

The second phase covers the period from eight or ten years old to about sixteen, and may be illustrated by the pleasures

and purposes of Feudal times. Mere exercise of physical strength for its own sake no longer suffices. Restless wonder gives way to a growing desire for order and some kind of fixity of purpose. Longer periods of sustained and far more complex mental activity govern the movements of the child as of the race, and a certain rapid adjustment of the physical powers to external suggestion, which we call skill, marks the physical advance. Exuberant conscious delight in physical excitement is still high, but is no longer an end in itself.

The third phase covers the years from sixteen to twenty in the life of the individual, and corresponds in a remarkable degree to the period of adult intellectual effort of the race. Intense intellectual activity, followed by long periods of apathy after strain, marks the youth or early manhood of each.

"But surely," I said, "you cannot mean that you would keep each age of the learner to the corresponding historical epoch?"

Of course not, she answered. I really did not expect such a question from you! One of the boys' parents to whom I was misguided enough to talk "Education," thought that I meant his son to spend four years over the Feudal period, and when I tried to explain, he thought I was "hedging" or talking windy generalities. What I mean is that we have here natural laws which should determine the scheme of historical instruction as definitely as natural laws determine healthy physical growth. Recognition of these laws at once defines the aim and indicates the method of modern history instruction.

Having realized that to each age belongs its own natural interest to which the *treatment* of History can and must appeal, it only remains to discover by practical tests —

1. What is the *material* which appeals directly to the natural interests of the different ages?

2. What is the *order* and *method* by which it should be presented, so that it may yield the highest ultimate cultural value?

The first question is readily answered, and we have proved

our answer in a fairly extended practice: During the first period the child's mind must be nourished by the food which the wise unconscious instinct of the race has provided for itself. Legend, Hero-tale, and Myth must accomplish their work of storing the imagination and quickening and extending the sympathies.

The far-reaching results of the union of Norse strength to Latin power of organization so brilliantly manifest in the pages of William of Jumièges, William of Poitiers, Orderic, Wace, and other annals of the Norman dominion, give a wealth of material suitable to the physical and mental development of the second period. The New Learning of the Renaissance, Elizabethan enterprise, Stuart misrule, the Revolution, eighteenth-century apathy and nineteenth-century progress illustrate those struggles of the race which are naturally interesting to the healthy adolescent mind.

The second question, What is the *order* and *method* in which historical material should be presented, so that it may yield its highest ultimate cultural value? needs fuller explanation.

It must be remembered that the child's interest at each age is transitory. This is in the nature of things, and indicates the necessity for working the natural inclination, at the right moment, for all it is worth: the transitory interest must be used to develop a humanist idea of permanent value which shall assist every subsequent development of the subject. Even a cursory comparison of the interests of children of eight, twelve, and sixteen, brings out strikingly the advantages of making full use of each successive phase. For example: it is as unreasonable to hope to interest a child of eight in the motives which led to the signing of the Great Charter as to expect him to show an eager desire to understand the policy of Prince Bismarck in 1878. The one is as incomprehensible as the other, because both belong to a development in advance of his own. It is almost equally unreasonable to expect him to be interested in the military movements which fascinate the boy of fourteen. This kind of mistake, however, is constantly made—it pervades the text-books and makes them

detested by the child—and it foredooms to failure even the liveliest efforts by the teacher.

One must not therefore suppose that the real interests of History are impossible to young children. The real interests of a period far in advance of his own development *are* impossible to him; but here the richness and variety of historical material at our command should save us from being forced into premature or mistaken action. Feats of physical strength, the elements of the marvellous and mysterious which abound in early Western myth and legend, appeal to the child's actual emotions and fascinate him. This fascination will act as a charm in impressing upon his mind the picture of a type—a picture which will endure long after the early glamour has been superseded by the more varied and extended interests of later years.

Many of the difficulties of History teaching are, after all, artificial; strict adherence to the natural order clears the ground in a surprising way.

The ultimate cultural value of myth and legend should not require defence. It is the Biblical method—dramatic presentment of selected episodes. As the temperament of the child is indicated by the character of his pursuits and the stories he really enjoys, so the temper of a people is revealed in their myths and legends.¹ The details of food, dress, ornament, superstition and custom, crowding the pages of hero-tales and early monastic chronicles, are intimate and quite unconscious self-revelations of the mind of the race. The actual temper of a people is here far more plainly shown than in the study of their laws. Written laws are the expression of the reasoned efforts towards an ideal by a people who have become self-conscious; myth and legend are the spontaneous expression of their actual habits and their unconscious, un-reasoned preferences. A child follows eagerly incidents and details paraphrased from early Celtic and Norse MSS., such as

¹ It is not without meaning that so much Scandinavian mythos turns on force, so much Bengali folk-lore on cunning, so much Celtic on fairies, so much Greek on Nature, and so much English on riches.

the Fair of Carman, the Saga of Burnt Njal, the Nibelung Saga, Beowulf or Cædmon, and the Saxon Chronicle ; but he is of course quite unaware that he is storing his mind with material which in time to come will enable him to draw conclusions and to generalize with some degree of accuracy on all subsequent issues of Western History—at least upon all those which have resulted from the conflict of the ideals and interests of dominant races.¹

Those among us, however, who have come to realize only late in life the importance of these subtle, elusive, but all-compelling associations, know by stern experience how impossible it is to make up for the loss of these early years. Without an intimate acquaintance with the legendary lore of dominant European races, that quick intuitive understanding of the temper of a people, which recognizes at once the real sympathy or antagonism underlying this or that plausible explanation of a "policy," is impossible. To acquire this intimate acquaintance when the age of healthy natural appetite for it is past is well-nigh impossible. To the average man or woman, details of early civilizations—of the food, dress, arms and customs of primitive peoples—are wearisome ; such interest as they have is archæological, not human. But the child of eight who throws overboard with short shrift any antiquarian ballast with which a mistaken educationist may attempt to load up the story he clamours for, will fasten with avidity upon every minute detail really descriptive of the habits and powers of a people whose exuberant delight in physical strength, primary colour, and the marvellous, renders them strangely fascinating and easily understood by the light of his own restless desires and inconsequent love of movement and mystery.

Yet in the majority of cases these invaluable first years are entirely neglected. Many of us go through life with one side of our intelligence permanently atrophied. The result of

¹ The picture of Norse life in the Saga of Burnt Njal—the homestead, the Hill of Laws, the personal prowess and vengeance—have been found to interest greatly class after class of boys of ten.

starving the healthy, natural appetite of the first years is seen, as time goes on, in feeble or altogether negligible powers of imagination, and a total inability to understand, or often indeed to tolerate, emotions, customs, and opinions which are not those of our own immediate environment.

"You think," I said, "that our notorious national lack of imagination might in some degree be corrected in this manner? You mean that instead of having colourless, memorized statements in his head about Britons, Romans, Saxons, and Normans, the child should have mind-pictures of the people?"

I certainly do, she replied. I want History treated as a literary subject, i.e. by literary methods, from first to last. This treatment has in itself nothing subversive, or even unfamiliar: it has been applied to the Classics—the only branch of Humanist instruction which has really been organized—since the fifteenth century. Any one pretending to even a modest classical culture must know his Homer and Vergil; must have an intelligent acquaintance with the original narratives of Herodotus, Xenophon, Thucydides, and Plutarch; must be able to draw those general conclusions which, as Professor Mahaffy points out in his "Problems in Greek History," are "fully warranted"—i.e. he must be able "to infer the political ideas prevalent when the Homeric poems were composed; the relative importance of King, nobles, and commons; the usages of peace and war; the life of men on its social side; the position of women and slaves; the religious notions of the day; and such other questions as must be answered *if we desire to obtain a living picture of the people.*"

This is the crux of the whole matter. *If we desire to obtain a living picture of any people, there is but one way—intimate, familiar reference to original literature and original art, supplemented by every device of pictorial art which makes incident real.* If we wish to attain the best results we must use every device at our disposal to incite perception, such as is illustrated at the Scala Theatre in "The

Birth of a Nation." Talk about the horrors of war is vain—they should be *seen* and seen once, at the right stage; then the general idea of development and present good out of past evil can be understood. If we only desire memorized "information," which from its very limitations must necessarily be so imperfect as to be either false or useless, we can get it, and do get it, from the historical text-book—crammed with information, highly concentrated, nearly devoid of human motive, and entirely devoid of artistic grace.

It is just this living picture of a people which makes for sympathy and understanding, and the realization that every race brings its quota of gifts into the human family, which needs the talent of each and every one of its' members. Against all libellers I maintain that we are not born "a stupid people." But we are a remarkably ill-educated people, and our imaginative faculties are still further dwarfed by our education, which is nearly all "informative" or linguistic.

The child who has been nurtured on Greek and Celtic Hero-tale and myth, who knows the beautiful legendary lives of the Western saints, and has pored over the intricate beauty of Celtic art, will in later years be able to understand something of the real historical disaster of the fall of Romano-Celtic civilization before the invading Northmen, and will be able to sympathize with the love of the Celt for his living past. Only after he has passed on into the magnificent gloom of Norse mythology, and shuddered at the grim fatalism which peopled Asgard and Niflheim with Nornir and Nature Gods, can he really understand what sent the Teuton fearlessly into the great theatre of race conflict, and what were the real modifications achieved by Celtic and Classic pioneers of Christianity and civilization. Has the same knowledge no lesson in this terrible war, which is directed by the same temper as the Northern invasions of the ninth century?

The material for the second stage of historical teaching requires much less careful selection, because it has a known historical sequence. We all remember with what power tales of chivalry of the tenth to the fourteenth century appealed to

us as children, which would bove us to extinction were we condemned to read them now; yet the picture of crusader, monk, and minstrel so formed remains part of the permanent furniture of the mind long after the real interest of history is centred for us in philosophical and ethical consideration of a nation's constitutional development.

We must at this stage carefully guard against any temptation to force our own higher conceptions of historical interest upon the growing mind. A youth of awakened intelligence may at eighteen follow with interest the development of the Norman constitution in the pages of Stubbs, Freeman, Lingard, or Green; but we must not expect a boy or girl of fourteen to do so. What we may do is, by wise use of the personal charm of stirring biographies of men like William I, Lanfranc, Anselm, and contemporary leaders of the Norman feudal order, to furnish the mind with a mass of brilliant representative incidents which will serve as data for the philosophical deductions of a later stage. Any intelligent boy or girl will show enthusiastic appreciation of the daring, the resource, the perseverance, and the lavish strength displayed at Mortemer, at Senlac, in the harrying of the North, and in the Councils of Westminster. But we must not expect them to be interested in the constitutional order which is the natural result of the exercise of these very qualities.

The final development is the natural result of the perfected sense of order and sequence of the preceding stage. In this latest phase very little direction is required. The boy who has been through the two first periods in the right way, finds himself equipped with a faculty of selection which may safely be left to take care of itself. No more direction and supervision should be needed for the literary studies of a healthy youth of eighteen who has made full use of his early years than is required for his physical exercises. The opportunities afforded by the Sixth Form of a Public School and by the University amply suffice. Where detailed supervision is necessary at this age it argues imperfect development, consequent on defective or actively bad treatment in the early

years ; the most that should be necessary is a certain amount of suggestion and encouragement.

The ethical sense in which the study of History ought to culminate cannot be given at the last moment : it is the final perfect result of a continuous healthy moral and intellectual development. But at the present time it is the imaginative faculties, in which we are nationally somewhat deficient, that specially need nourishment. We need more friendly intercourse with other nations in the present, and we can only enter into present sympathy by the knowledge of past phases.

Reduced to simplest terms, we can only get out of our own rut by experience of what other lands are like, what their people are like, what are their works, their amusements and their pleasures, and what they think right and wrong. All these make up a mind-picture of a people which is not to be formed by abstract "information." It is imaginative perception that makes Humanism. Such systematized knowledge of the present should be given by Geography, of the past by History. Both should be vividly Humanist and essentially religious, because behind the one lies the infinite variety of Creative Evolution ; and the other rests on the fundamental fact that the Whole Truth as it affects humanity is the sum of the healthy perceptions of individual men and women of all diverse races and temperaments, and therefore that no one nation, far less any individual, can claim a monopoly in it.

Yet we constantly do this. We even implicitly claim it for ourselves when we vehemently insist on our own views against those of some other who sees truth from a different angle and, it may be, with clearer perceptions than our own.

I have recently been reading the second volume of Gladstone's Life. You know Morley's opening—his able summary of the European conditions in "the seventh decade of the century," showing how Paris overthrew Monarchy by Divine Right in 1830, how Belgium, Italy, and Poland led the way of revolt against alien dominion which the rise of the French Empire carried to its full ascendant : "What called

itself Order quaked before something that for lack of a better name was called 'Revolution.' " "Reasons of State" was eclipsed by "The Rights of Peoples." All the old catchwords of History were giving place to the "vague, indefinable, shifting, but most potent and inspiring doctrine of Nationality." And, reading on, one realizes how intensely the men of this age believed in it. It governed Gladstone's foreign policy, making him, as Cavour said, "one of the sincerest and most important friends Italy ever had." It unifies the purposes of men as unlike in character as Cavour and Garibaldi. It forced a political refugee "who had risen to power by blood-stained usurpation and the perfidious ruin of a constitution" ¹ to pay homage to the principle of appeal to the popular voice. And we, who have lived to see the aims of these statesmen in a large measure accomplished fact, cannot but feel how little fruit all this great promise has borne.

One questions—Why?

Personally I feel that the solution is partially expressed by Spencer, partly by Carlyle, and will be finally and completely expressed by the Religion of the Future—that religion which Meredith Townsend looks to America to express—the religion that will recognize that Spirit and Matter are, for our perceptions, one and indivisible, and true "interests" invariably coincident with morality. Carlyle was right when he protested that all political expedients are merely a "Morrison's pill"—quack remedies for national disorders. Spencer is in agreement with him, and with Christ, little as he suspects either, when he urges that all problems of the State reduce themselves into questions of the character of the individuals composing the State. This is the gist of the whole argument of "The Man *versus* The State." The religion of the future will show how healthy individual life and healthy national life will result, and can result, only from intelligent recognition of and personal obedience to, psychological laws. It seems to me in reading this life, and thinking over the partial failures and partial successes of the many

¹ Plébiscite of Napoleon III after the *coup d'état* of December 2, 1854.

extraordinarily able men who were contemporaries of Gladstone—Cavour, Garibaldi, Victor Emanuel, Bismarck, Sidney Herbert, Lord John Russell, Palmerston, Disraeli; and, later, Gordon and Burton, Temple, Lightfoot, Kingsley, Vaughan—that it was just this unifying idea that was lacking to bring much of their work to its perfect issue.

To link this up to the new psychology of the subconscious Self, with its own memory, its own deep knowledge, its own purposes—which draws in sleep and in prayer its refreshing from contact with the pure springs of Being in God's transcendental world, would be to take us on to debateable ground; but this unifying idea will, it seems to me, be the outcome of this terrible war which is the last phase of nineteenth-century evolution. Germany stands for the same idea as Hobbes stood for in the time of Charles I—that "The State" (which in practice always means the aims of those who for the time being direct the State) is an entity separable from those who compose the nation, and is supreme. "There is no power above the State," says Bernhardt, and a score of German teachers preach that the supreme duty of the individual is self-abnegation before the State. The Allies stand for the national principle—that all units should subordinate their particular interests and serve the State indeed, but in free obedience to the Higher Power which directs the State through the aggregate perceptions of individuals. This is where Religion should be paramount. Kant in his plea for Universal Peace said: "Political morality begins where moral politics end." Religion—not the Church, or any particular Church—and the basic fact that every national and individual temperament has its proper function in the sum of national thought and feeling, these are the only true basis for tolerance, for charity, and for that wider knowledge of mankind which composes all disputes.

"I cordially agree," I said, "and I know you would wish History made a leading subject in the County Schools. But how could children be led up to such a philosophical conception?"

Very simply, she replied. By examples. I should not dream of saying anything like what I have just said to any class under University age. But the youngest children who can take an interest in History at all, can feel the effect of heroic lives and actions which are prompted by this same unifying idea. It is only necessary to select lives from other nations where these have touched our own to awaken the sympathy: whether the philosophical generalization comes afterwards (as it will in only a very few cases) is comparatively of little moment. The education of the heart will be there, and that takes precedence of the understanding. If the miners who strike for higher pay in time of national peril and distress had been so trained, they could not have acted as they did, they themselves would have been alive to the disgrace, and have had broader views. Having been taught by collective bribery that majorities make their own justice, they act accordingly. But History must be taught along radically different lines to produce any such results—it must be seen as the material reflection of spiritual causes—the slow working of the Mills of GOD.

Though the mills of GOD grind slowly, yet they grind exceeding
small,
And He stands by and watches; and exactly grinds He all.

I take from my shelves at random three school text-books. The first (*a*), on Mechanics, gives series of definitions of Force, Rotation, Gravitation-units, Statics and Kinetics, Action and Reaction, Conditions of Equilibrium, etc. The second (*b*), on Geography, defines the form of the terrestrial sphere, latitude and longitude, and the movements of the solar system. The third (*c*), on Algebra, declares it to be a science of abstract reasoning by symbols; defines products, factors, coefficients, powers, indices, exponents, etc., etc. All these presuppose a certain familiarity with the order of ideas in question, and the form of each of these books is determined by the attitude of the writer that he is about to impart that which he has acquired. I make bold to say that none of these are first principles at all from an educator's point of view. They are either (*a*) highly abstract generalizations from an enormous mass of experiment, apart from which they are scarcely to be understood; (*b*) inferences from a great body of facts which are remote from or opposed to ordinary perceptions, and were only discovered after centuries of research and exploration; or (*c*) conventions which should not be introduced at all till the need for them arises.

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Out of the primary perceptions which are common to all mankind there arise particular impressions which vary with the circumstances of each individual. When these experiences are given in a sequence which conforms both to the logic of the subject-matter and to the nature of the mind, this latter advances naturally from stage to stage, growing by its healthy function. To give typical physical and mental experiences in such a sequence, and by a method conformable to the stages of growth and to the laws of mental action, is the science of instruction and the art of teaching.—*On Overpressure in Education.*

CHAPTER IX

AN EDUCATIONAL SYMPOSIUM

Is not that the best education which joins to the mind and to the body all the force, all the beauty, and all the perfection of which they are capable?—PLATO.

AFTER supper, a meal at which all the staff met except the master on "prep" duty, we returned to the study.

Well! said the Head, do you now see how in a genuine "Modern School" History and Literature can be made a real equivalent, and for the mass of boys much more than an equivalent, for that "classical education" which turned out the gentlemen who quoted Horace in Pitt's parliaments, but is remote from the democratic ideals of the present day?

"Indeed I do," I replied, "and it used to be one of my own troubles that the shibboleth of 'classical education' remained when the reality had passed away. I think your classical master, Mr. A——, will agree with me."

For the average boy, I agree, said the gentleman appealed to, but not for the best boys. The incidents of history do not "repeat themselves," but the situations which arise from similar moral causes continually recur; hence the saying; and the social and political problems which are the counterparts of our own are best seen in the distant perspective of classical writers. The analogies contained in the attempt of the Roman democracy to direct a Welt-politik which was maintained, and could only be maintained, by Cæsarism; and the blindness of the Athenian democracy

which could not foresee the impending Macedonian war any more clearly than the British democracy could foresee the schemes of Prussian militarism, though the one had Demosthenes and the other Lord Roberts and Mr. Blatchford—these analogies are best seen in a distance from which all obscuring controversial details have disappeared. More modern instances are subjects for dispute. We can see that the discussions in Greece, when Macedon, Achaia, Attica, and Lacedæmon were squabbling together at the time of the Second Punic War, were the means of throwing away a power which might have balanced Rome, but we do not see that the selfsame squabbles over the exact amount of effort required to-day to deal finally with the common enemy, may easily end in a series of wars of which the Punic wars are the type—wars of divided counsels on the one side and vigorous leadership on the other. When I was at Eton we spent four-fifths of our time on “classics,” *but we read the history, and the literature* from Homer to the Alkestis and from Livy’s legends of the Kings to Juvenal and Tacitus. *Now*, the mass of boys at Public Schools never get past the preliminary grammar and composition grind: they are never touched by the literature at all; and linguistic grind is not made humanizing by being called “classical education.”

Yes! said the Head—I should like to see in the Public Schools a real classical side filled with boys who will take the Literæ Humaniores School at the University, not with those who enter it because it is supposed to be “the thing to do”; and a real Modern Side in which English Literature and European History scientifically taught should take the place of Latin and Greek. The classical side would then be reserved for the scholarly boys who really profit by it.

That would be a godsend for the classical masters, said Mr. A—. The continuously descending level of classical attainment was to me amusingly illustrated by the newspaper controversies on the war and the Gospel precepts; no one, as far as I know, pointed out that whatever our Lord may have thought on the subject of War, He left us no saying con-

demnatory of it, and that the Greek word He used for the "enemies" we are enjoined to forgive, distinctly means "private foes"—ἐχθροί—not "antagonists of the State"—πολέμιοι. Had Macaulay been alive, with what gusto would he have pointed out the distinction which "every schoolboy knows."†

What British Education suffers from, said the Head, is the ailment common to all democracies, except perhaps the French—want of co-ordination and system. The old Public School education had a definite aim—to give the culture desirable in a governing class. Now that our "leaders" admit that they only follow the prompting of ephemeral majorities, the old ideal stands twice condemned, once as being "aristocratic," and a second time as out-of-date. Then it succeeded, because its aim was definite, its method literary, its discipline stringent, and the governing class did really govern. Now, masters complain that the syllabus is an aggregation of "useful knowledges," mostly wrung as concessions to public opinion, which knows less about education than about any other subject which vitally affects the nation. Literary method has been displaced and discipline relaxed; while the scientific system which would make time for literature by a well-thought-out scheme has not yet been adopted. But our visitor has his own ideas about this old controversy, and he wants to know what we are actually doing here, and how we translate into practice the General Scheme which shows each term's work built on the last.

"Exactly so!" I said; "and I want to know how you deal with the kind of ten-year-old boy who used to come to me—unable to read to any purpose, to write or spell decently, and stuffed by an incompetent governess with a little Latin grammar, a little bad French, and a quite useless smattering of text-book 'history' and gazetteer 'geography'?"

We used, he replied, to have a "backward class" for boys

† ἐχθρος = inimicus = a private foe. πολέμιος = hostis = a national antagonist. The Greek words have none of the English vagueness of thought. "Hostis" need not be "inimicus."

of ten, to teach to sons of gentlemen the reading and writing which sons of workpeople learn at seven, but we do not need this now, for the school is well known and we have a waiting list. Parents know that the children who can read and write well are the first taken. As in Scotland, which is the only part of the British Isles where education is valued or understood by the public, we admit new boys only at the beginning of the summer term, so that the plan of one year's consistent work in each form can be followed out without interruption. Children who are not up to our very moderate standard have not much chance of admission.

"Excellent," I said. "How well I know the despair which besets a teacher whose class is making real progress, when half the boys in his form are moved up for reasons of symmetry and half a dozen raw boys of utterly different levels are thrust upon him, and he is yet expected to make continuous progress with those that remain. But you spoke of geography as 'useless': surely you did not mean this generally?"

Certainly not. I spoke of gazetteer geography as taught to babes being useless, but on this our "geographical expert," Mr. H——, will like to have his say.

Mr. H——, a pleasant-looking young man, laughed and joined in:

The Head calls me that because he says that I want to make Geography the principal subject in the school. But I believe he agrees that its possibilities are immense—it touches all Nature and physical science on the one side, and all mankind on the other, for climate and geographical position determine the form a civilization must take, and Dr. McCabe has recently proved up to the hilt the proposition that so-called race-character is easily traceable to geographical environment and political history. The position of Italy made the Roman Empire, and that of England the British.

Plus coal and a few moral qualities! the Head interjected.

Well! Of course I mean, "given the moral qualities," he

replied; I take those for granted, and the coal is geographical! Both laughed, and—

“How do you teach it?” I asked. “My difficulty used to be the limited time available for it and the many ‘new methods.’”

My difficulty is the same as regards the time, Mr. H—— replied; and it has been difficult to combine the spectacular or descriptive geography, in which boys are thoroughly interested but which leaves them only with general impressions, soon forgotten or readily mixed up, with the mathematical method, which gives accurate knowledge but is terribly dry. The General Scheme will show you how we have got over the difficulty. The first principles of Geography are Direction, Distance, and Level, and the Position of the Sun, from which arise the seasons and climates of the world. We begin with these things themselves, not with the book or with diagrams. Here is our first term’s work, divided into its units:—

1. There are four principal directions from which the wind blows, North, South, East, and West.
2. The compass needle points always nearly, but not quite, North and South.
3. All objects lie in certain “directions” one from another.
4. These directions can be represented on paper, using a circle and a scale.
5. How to make a simple plan, using squared paper.
6. How to make a map of a plot of ground.
7. Maps are plans of the country drawn to a small scale.
8. Mountains and hills do not stick up out of the ground, but slope gradually upwards.
9. How to make a model, or relief map, of a piece of country.
10. Familiar plants and animals of the season.

Of course all this could be *told*, or *shown*, in an hour; and as soon forgotten, as school teaching usually is forgotten. But when a small boy has made his own circle on the ground with a string and peg, and stood in it at noon facing the sun, found that his shadow lies north and south, that his right hand is east and his left west; has spotted the

direction of the wind, and found that wherever the circle is drawn the directions are parallel; has repeated the experiment with the compass and found noon from the north and south line on a sunny day, and conversely; has made a map of the garden-plot and a model in clay of the county: such a boy has a knowledge of the true foundations of Geography which he never forgets. Quite small boys are interested in these things and able to do them with singularly little assistance. All the work from term to term is planned in this way, and when the physical features of each country are known, then we give the illustrative lessons which show the people, their doings and their modes of life, and the flora and fauna of each country. Not till a boy has a sound knowledge of the geometry of the circle and the sphere do we lay any stress upon the shape of the earth; it is all wrong to begin as the geography text-books do with matters which cannot be properly understood at all without practical knowledge of angular measurement. Then we make a pretty detailed study of the four continents, and then of the British Confederation, as I trust the "Empire" will shortly be called, and must become, when in fifty years the bulk of population is oversea, and finally of France, Germany, Russia, Italy, Greece, and India, giving if possible a term to each. That is our geography course, and when it is done we find two things—the boys are thoroughly interested, and practically nothing is forgotten; because the mental chain is complete, and there has been time enough to assimilate.

"I have been waiting," I said, "to hear of the German teaching. Surely you do not put that into the background because of the war? I have not been introduced to your German master."

"I will ask him to come," said the Head, with a twinkle of the eye; and, touching the bell: "My compliments to Miss S——," he said to the parlourmaid, "and ask if she can come here."

Miss S——, he explained, used to teach German, but she comes from the Baltic Provinces of Russia, and is a Russian

subject. We have made a bold departure, which seems in a fair way to be amply justified. The reasons which determined us were in no sense a hatred of German "Kultur." Every nation brings its qualities into the human family, and there is not only room, but need, for all. Greek Art, Roman law and discipline, English adventure and political freedom, French clarity of intellect, German scientific thoroughness and industry, Eastern metaphysic, all have their parts in the New Order. The Slavonic genius has not yet expressed itself, and will probably do so in an enlightened Socialism. But "Germany" has no great past: apart from Austria and the "Holy Roman Empire" of the Middle Ages, German history begins with Frederic II, and readable German literature with Goethe. The fruits of German thoroughness and German genius are to be gathered in the fields of physical science and archaeological research; these are not school subjects, nor are they enshrined in the German tongue. German music stands almost as much by itself as German patriotism.

Now, Russian history is equally recent, but the part which Russia has to play now in Europe is immense, if not preponderant. From the practical point of view also there is no opening for Englishmen in Germany, and has not been for many years; whereas in Russia there are vast openings for British skill, talent, and capital. Russia and America are the great wheat centres and population centres of the world, and a nation of 120 millions now comes forward to take the place which belongs to it as the head of a great European race. Its literature is the antithesis of Kaiserism, and is a living power.

Miss S—— now entered the room. I was brought up in Germany, she said, but I am a Russian—my people have been Russian for three generations, my brother is in the Russian Army, and I was a nurse in the Great War. Yes: I teach Russian now, and I am glad that some of my pupils will go to Russia. But it is no use for any one to go to Russia who does not understand our people—to do so is to remain always a stranger.

Russia is not the only country where a small and noisy minority is most heard. You mostly think of us as superstitious slaves of "Tsarism" or Nihilist revolutionaries. The Nihilists are (I might even say *were*) students who have absorbed English and French ideas of political freedom, but do not see that such ideas cannot be transplanted like trees; they must grow out of the national ideas. They attempt this, and then the Tsar—who is really regarded as the "Little Father" of his people—and his Council, who of course represent more or less the older generation and its ideas, are forced into repression.

Think of the Revolution of 1848 in France, and your own Chartist Movement and its repression, and you will see the same things. They do not mark us as barbarous or "oriental," but as a young nation not yet come to our full growth. But our growth is an evolution mainly on religious lines. Our really representative social writer is Mikhailovsky. He agrees with your Huxley's "Evolution and Ethics," in his view that the doctrine of the "struggle for existence" has no place in the world of mankind; the outcome of that false analogy is Treitschke's idea of the "Will-to-Power," "*Deutschland über Alles*," and the world-war; but the contrary idea of co-operation is characteristically Russian, and is what Europe is coming to. He insists before all things on Duty; he defines progress as the increase of human happiness, and patriotism as the desire for this progress in one's own nation; and he declares that the happiness of no nation or class can be founded on the unhappiness of any other. This is the sociology of the future, as it was the sociology of Christ; and in Russia social science and religious feeling are one, even when misguided.

"Mysticism" has a bad name among a practical people like the English, but by that word we do not mean a hazy, misty thought—we mean that God is really everywhere as the moving Spirit of Evolution. Lobatchevsky's axioms of Geometry, differing from those of Euclid, which apply to space of two and three dimensions, are not wild imaginings,

but apply to Space as conditioned by a super-material idea ; and if we are to speak of Russian science, our Mendelieff has done in Chemistry as great work as your Newton did in Mathematics ; his Table of the Elements has been prophetic in announcing undiscovered elements which have since been found by its aid.

Of course, none of this applies to school work ; but what I find so useful is the idea which animates the whole Russian literature and makes it the very material on which to bring up young minds at the present moment. Even the Epic heroes of the tenth to the thirteenth centuries, such as "The Raid of Prince Igor" and the Russian fairy tales and folklore, all breathe the same spirit as Mikhailovsky—the hero is the protector of his own people rather than the conqueror of others. And one of your Oxford professors has lately said : "Taine hardly went beyond what most would admit when he said that there had been nothing like Turgenieff's Dmitri Rudin (Fathers and Sons) since Sophocles." There is no more consistent literature, nor one which better lends itself to selection for the use of schools. To train minds which will neither be carried away by the frothy socialism which ferments into heady action or sour reaction on the one hand, nor will shut the eyes to new ideas on the other, there is no material better than selections from Turgenieff and Tolstoy. We need not, and should not, adopt Tolstoy's extreme views on hand-labour and non-resistance, and if we wish to get his best and sanest view we shall pass by all that ; but his short stories—"What Men Live by," "Master and Man," "Where Love is, there God is," and others, like "War and Peace," contain a whole philosophy of life conveyed, not directly, but by a literary atmosphere that is inhaled by the mind.

You will forgive my enthusiasm for my country, she said ; it is so seldom that a Russian finds herself in a place where Russia is appreciated. We have been overshadowed by Germany, of whom we have learned much, both good and bad, but we have already names in science—Mendelieff Metchnikoff, and Pavlov, of European celebrity, who can

stand beside the English Newton, Darwin, and Lister, or the French Laplace, Lavoisier, and Pasteur.

"But are not the mass of the peasantry very ignorant?" I asked.

Certainly they are, said Miss S——. But there is the desire to learn; and the editions of books costing but a halfpenny to 2½d. are sold by the million copies. They are not more ignorant than your peasantry of sixty years ago, nor than some of your Sussex people to-day. I was talking to a man near here lately who said he wanted peace. Peace! Now! When a German peace would mean the defeat of all the causes of peace among men! He said: "I don't hold with this meddlin' in other folk's quarrels. We're fighting for the French, that's what we are, and I don't hold with it." I showed him how England had given her word to defend Belgium, and had done so because foreign fleets and armies at Flushing and Antwerp would oblige England to keep enormous forces always ready for a surprise attack: I told him what the taxes would be; I said how Germany had set herself to conquer England. Duty, patriotism, interest, were all of no appeal—he just went back to his "Well! I don't hold with meddlin' in other folk's quarrels." I doubt if you could find as stupid a peasant in Russia; a Russian would have said: "All that is above me, little mother; but the Little Father knows best, and it is Russia who calls us."

I turned to the Head. "I am not surprised at your decision, but you will not get the support of the Public Schools."

I do not expect it, he rejoined. We send them boys who are, from their point of view, thoroughly well prepared in English, French, Latin, and mathematics. Besides, our boys do not *all* learn Russian—only those who are equal to a third language, and those whose parents wish for it.

We have quite enough of these, who mean to avail themselves of the Russian opening for their sons, to make up two classes, one elementary and one advanced. They will not quite forget what they have learned even at their Public

Schools, and will rapidly regain it afterwards. We have now more boys learning Russian than we previously had learning German.

"How did your Governing Body like the idea?"

Not at all! I'm bound to say that during our discussions I often thought of the Aberdonian who said: "Ah'm open to convection; but ah'm a dour deevil to convince." However, I got my way at last, on the strict understanding that the education was not to be Russianized, which they seemed to think I wanted! Curiously enough, it was a Scotsman on the Board who was my great ally: he saw at once the business possibilities and the educational value of the proposition, and he carried with him the other Governors who had the inbred British distrust of "ideas."

That is one great point about having a Governing Body, said Mr. A——. The whole staff knows that there is a definite and continuous policy. In my day no preparatory school was a Public School, as having a Governing Body, and its staff had no status and no continuity. It used to be a common saying that "no boy learns much till he is fourteen." Now that people have come to see that it is not what he has *learned*, so much as the habits of mind that he has formed before he is fourteen, that are of quite first-rate importance, it is recognized that it is in the six years from eight to fourteen that the sound or unsound mental habits are formed which are the foundations for all later instruction, and it is thought that the training of these most important years should be at a Public School. Many boys are formed for better or worse before they reach that age. We are "a Public School for boys under fourteen," because we want the true public school spirit from the first, and you cannot have that where the staff are continually changing and their prospects uncertain, or even bad.

"I agree," said the Head. "I might have made this school a private enterprise, as most preparatory schools are, though there are many that are run by Public School men on liberal and high-minded lines. But all would have been changed on

my retirement, and of all professions in the world, that of the schoolmaster is the most narrowing. A headmaster, especially a proprietor-headmaster, is, almost necessarily, a despot; and despotism tempered by self-interest is not an admirable thing! There are many schools where the staff are not introduced to parents, are slighted, are made to feel themselves always under orders, and are frequently changed. They are naturally discontented and sometimes disloyal. No 'Public School atmosphere' is possible under such conditions. But parents do not see this."

"No, they do not!" I observed. "Only a short time ago a letter from an inquiring parent was handed me by a friend. He wrote: 'I wonder if you can tell me anything about MacGrath's school at East Grinstead. I thought of it because it is within four miles of my boy's grandparents, where he could go now and then. I take it the school is "preparatory." Does he get a good class of boy? Has he any particular fads *re* games, hours, food, etc.?' There you have in a nutshell the typical British father—not giving a thought as to how his son is to be taught, thinking one school much the same as another, provided there are no 'fads' and it goes with the crowd, and quite satisfied if his boy is happy and near his grandfather."

Are you not a bit hard on him? Mr. A—— replied. If he sees a good class of healthy boys with happy faces, he takes the instruction for granted and leaves that to the professional knowledge and honesty of the headmaster. Is that not just what we want—professional treatment? Why should you object to professional trust?

"I do not," I said, "or I should not, if all schoolmasters were professionally trained. But they are not, and for many years to come they will not be, unless parents know what to ask for and look for. The parent takes the instruction for granted. Well and good! But what he does not know is that many schools play up to his prejudices—give him the games and the comforts, and make the work a mere form except for the likely scholarship-winners who will advertise

the school. He does not invest his money without looking to stability as well as rate of present interest ; but on the vastly more important matter of the investment of his boy's time he selects, not even on a prospectus, but on the nearness of a grandfather and a general impression that the boys seem well fed and cared for."

Well! said the Head, you will not alter the British parent. You must provide the buildings, games, and happiness that catch his eye, never bore him with educational talk, and do your professional duty by his son.

"I do not think to alter the British father," I replied ; "but seeing the changes in feminine outlook of recent years, I do think the British mother is 'open to convection.' And I think that if—at the present moment—women are shown what the actual machinery of Education is, the unity of its purposes and the high qualities which it should call into play in the educator, many would recognize the natural field for their special talents, and mothers would demand generally just such training as you are giving in this school."

Religion has been treated as if it were a special exercise of a special power, not as if it were the possible loftiness of everything that a man could think, or be, or do. The result has been that certain men, and certain parts of men, have stood forth as distinctly religious, and that the possible religiousness of all life has been but very imperfectly felt and acknowledged.

This has made religion weak.

Man's strongest powers, man's intensest passions, have been involved in the working out of his career and in the development of his relations with his fellow-men. What has been left over for religion has been the weakest part of him, his sentiments and fears ; and so religion, very often, has come to seem a thing of mystic mood and frightened superstitions.

PHILLIPS BROOKS.

Religion ! What precisely is religion ? Is it going to church on Sundays ? Is it singing hymns ? Is it even the scrupulous praying of one's daily prayers ? Is that all that it means for us—all that it can be made to mean ? If so, keep it silent then, keep it straitly in its place. If it might be made to mean something less pathetically unhelpful, less unprofitably dreary—if, for instance, it might be made to mean a more carefully beautiful human life, with finer and higher sympathies and manners for everyday uses ; if it might suggest a quicker and more keen-sighted compassion for unobtrusive sorrows, a less cruel contempt for uncomprehended failure and mistake, a less open and sickening worship of wealth for wealth's sake, a stronger desire to lessen but for one day some small part of the great crushing burden that we help to lay on the hapless shoulders of others—if religion might mean these, or any one of these, then in GOD'S name let us speak of it.—M. LINSKILL.

We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world ; but it is not so. Heaven and Earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for the good of "one of the least of Christ's brethren," every new insight into GOD'S works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them, and is as truly heavenly as if we were acting, not on earth, but in heaven. The spiritual tie between us and the departed is not felt as it should be. Our union with them daily grows stronger, if we daily make progress in what they are growing in.—CHANNING.

CHAPTER X

RELIGIOUS INSTRUCTION

All true guidance consists in calling up from within the souls of men the powers that are living and working in the secret abysses of those souls.—BISHOP TEMPLE.

ON Sunday morning, at the summons of the school bell, I came downstairs at eight to find the whole school at morning inspection before breakfast.

This is our late morning, said the Head. During summer term, all the week we go in for early fresh air and "daylight saving"; all meal-times are put forward one hour—down at 6.15, Swedish drill 6.20 to 6.40, chapel at 6.45, and breakfast at 7; little ones to bed at 6.30, and seniors at 8 or 8.30. But on Sundays an extra hour in bed is much appreciated by the household staff.

After breakfast and an hour for home letters the boys filed into the chapel. It was a beautiful little building, built in the grey "reinforced concrete" which is indistinguishable from stone, at one-fourth of the cost. The plan reminded me of Exeter College chapel at Oxford, except that the chancel ended in an apse with three lights. The centre one was the Appearance to Thomas, with the legend "Peace be unto you." By an ingenious arrangement and contrast of colour in the darkened "upper room" all the light seemed to come from the Central Figure, whose expression gave a singular sense of calm and loving power. On the left was a study after Carlo Dolci's Madonna, and on the right Raphael's Di San Sisto. Over all was the legend—

"I AM HE THAT LIVETH AND WAS DEAD, AND BEHOLD
I AM ALIVE FOR EVERMORE."

The west window was a surprise. It was the scene of the Crucifixion—the gathering darkness of the Ninth Hour, but the figure of the suffering Christ, instead of filling the whole panel, was in the middle foreground, which was also occupied by the scoffing priests and the impassive Roman soldiers. Above was written—

"IT IS FINISHED." "BEHOLD: I MAKE ALL THINGS NEW."

The side lights were from eight chief events in the teaching Ministry. The service was taken by Mr. C——, one of the masters in Holy Orders, and except that his sermon was a strict fifteen minutes, I observed no difference from any moderate Church of England service. The sermon was remarkable. It was from the familiar theme of the Sower. The preacher first drew the picture—the open hillside, the casual crowds, the cornfields, the uplands, the thickets of bramble, and as he spoke I saw the eyes of many boys turned to the window where all these were represented. He spoke of the climax in the history of the world—of the prophets and kings that had desired to see Messiah and to hear His words, and had not heard them—and how the great event came to pass and was unperceived for want of the seeing eye and the simple mind, and therefore they placed themselves apart from the great event and the invincible purposes of God moved on without them. He showed how *all* things that men make, even houses and furniture, exist first as thoughts in the mind of the designer; and how acts proceed from ideas which are sown in the mind. He contrasted the ideas sown in the minds of poor slum-children with those which his hearers had sown in their minds from day to day. He spoke of the Saviour sowing the seed then and sowing it now, and the fruit of good deeds growing as the cause of noble lives, and therefore of the growth of a beautiful society based on goodwill among men. Then, passing to the

next parable, he showed by examples how good deeds make good men, and good men are the fulfilment of the word of God, and the cause for the eternal life of the Spirit. He ended with the sentence: "No one can *be* kind and true and brave all at once, but all can take kindly thought for others, all can speak the true word and do the brave act, and so the seed sown bears fruit, first in acts, then in completed lives, then in the New Order of peace and goodwill which will spring from the seed—small as a grain of mustard seed—planted in Palestine by the One Sower, which is to become the Kingdom of God; and pointing to the words over the east window he quoted the whole passage:

"I AM ALPHA AND OMEGA, THE BEGINNING AND THE END,
SAITH THE LORD."

The attentive faces showed how the words were holding many young hearts, and would lay a foundation of reality which would stand the wear and tear of life.

The preacher, said the Head to me after service, is one of my best masters, and will, I hope, be my successor. Not being in Orders myself, I pressed on the Governing Body that one of our masters ought to be. The "Head" is otherwise too much in evidence. We could scarcely afford a chaplain, so we compromised on the music. Mr. C—— directs all the music; he is also an excellent athlete and a leader in the games—the combination gives him an unusual hold on boys' minds.

"Does he direct the whole religious instruction?" I inquired.

No, he replied. I started that myself on very broad lines, and I have preferred to keep the general direction of it in my own hands for the present; but we divide up the practice—my wife or Miss B—— takes the boys under ten, Mr. C—— takes the middle forms, and I take the seniors.

Our plan is rather special. Representative passages from each important book of the Bible have been selected and collated by myself so as to give a good idea of each book.

These are arranged in an order corresponding to the twelve weeks of the average term ; One is read aloud by the senior boys in turn every day at morning chapel. A brief comment or explanation is given by myself or by Mr. C——. After breakfast each boy over ten years old has to write neatly in his own words, in a special notebook, a short title for the morning reading, not on the comment, but on the substance. Before the Sunday Scripture lesson, these books are handed in, and I look at them. Then we have half an hour's question and answer on the subject-matter—what the narratives or parables of the week's reading actually were, without touching on interpretation at all, followed by a second half-hour of explanation, which generally takes the form of lantern slide illustrations bearing more or less directly on the subject, but sometimes apart from it, such as illustrations of Eastern lands, their manners and customs ; sometimes reproductions of an event showing how different artists have conceived it ; sometimes a direct lecture showing how moral results have worked out in the world. We encourage boys to speak out their own thoughts fearlessly, and to make these Sunday lessons talks between friends rather than set tasks.

All the same, the substance of the week's readings must be known and readily answered by the whole class, showing that they have been attentive in chapel, or else there is no second half-hour's illustration. This makes the boys keen, and "down on" any who for want of a little trouble obstructs the whole class. When we have a real slacker my plan is simple : I tell him before all the others, "Well, Smith ! the Public Schools and the Universities insist on a knowledge of the Bible, and it is the duty of the school to give it ; as you don't care for my way, take the Scripture History book, read up chapter so-and-so, write out an abstract in your own words, and bring it me in an hour's time." Any of the dry little text-books will do for this ; a rapid conversion to intelligent methods always results.

"Your windows surprise me," I observed to Mr. C——, who had joined us. "Why put the Crucifixion in the West ?"

Is not too much made of the past and not enough of the present? he replied. In all the recorded words of the Risen Christ there is scarcely anything said of the Passion, but much of the New Life. The sacrificial idea was naturally most prominent to the Jew, whose ceremonial turned upon blood-sacrifice, and to the mediæval celibate with his notions of ascetic mortification as the path of deliverance, but it is not so now. The Passion seems to me the climax of the conflict between spiritual power and Jewish legalism; the seeming defeat being actually the gate of death opening on the new life of the invincible Spirit. It seems a pity to keep the eyes of children fixed on the gate as final; gates are meant to be passed through. I remember that as a boy pictures of the Crucifixion had no great appeal to me. I was unable to see the spiritual triumph, and I turned from the visible suffering. It kept the death before me rather than the life. For a boy's mind I think mother-love is the nearest idea he can form of Divine love. This is why the windows were chosen as you see, and more than one of the "old boys" who have returned here has told me how much those windows used to mean to him. I *know* that these windows carry what no mere words could carry to young minds. It is the Living King that we all need to look to, who holds the keys, the actual control of life and death. It is the colossal spiritual fact that *He rules*, by which we have to set our lives, and these windows somehow convey it.

Yes! said the Head, that is the central idea of the school. We scarcely *teach* it at all; but it is *felt*, because there is no formalism.

"But you must teach something definite if you teach religion at all," I objected.

Of course you must, but it need not be a dogmatic system. The greatest truths are simple; it is only when we make them complex that they become difficult. Quite young boys are able to grasp the essentials in all the great mysteries of life if they are shown a few connected facts; and, above all, if they are not given a form of words which is supposed to be com-

plete and final. If no technical terms are used, and they are shown a single cell under the microscope, they can understand perfectly how the whole body can, and does, grow from such a single cell—how there is an inner Power which forms each kind of cell and guides it to its place. The point is to *show* this by examples and diagrams; not to teach didactically the conclusions without the evidence.

One day I was explaining the kinship between the human and the animal body. Words! words! words! None of my words went home, as I could see by the expressionless faces. So I sent a boy for the school cat, and holding her on the table beside a small boy on his hands and knees, I showed bone for bone in each; and how the skull, jaw, vertebræ, ribs, shoulder-blades, joints and main bones of the four limbs are the same in each, but fingers are tipped by claws in the one and by nails in the other, and how the cat walks not on her feet but on her toes. All were instantly alive, interested, and took hold of a fundamental biologic fact and could then apply it as I wanted—to the contrast between the animal and human nature on the psychic side. So it is with all these things. Show the thing itself—with the microscope if necessary.

Of all the teaching in the school I value these Sunday half-hours most, for in them the boys are shown some of those Mysteries of Life which are puzzling only when they are made dogmatic. In them I can give healthy, breezy, natural light on sex matters, and sweep away much prudishness and prurience while gratifying natural reasonable curiosity. Sexual mistakes almost always begin at the preparatory, not the Public, school. Twelve to fourteen is the dangerous age, though dirty habits are sometimes formed much earlier. The most difficult cases are those of quite little boys, where a careless nurse has allowed, or an over-modest mother has never observed, the habit of fingering the generative organs. I knew one case in which the father actually could not see that this mattered, although it had become so fixed a habit in a boy of ten that sexual irritation was distracting his attention, clouding his intelligence, arresting his growth, and disturbing his nerves.

It is quite easy, without indoctrinating boys into evil of any kind, to make them understand the sacredness of the life-forces and the dangers of abusing them. Boys are not "blank pages" in this matter. Nearly every boy has a streak of the barbarian in him; and parents, mothers especially, illusionize themselves on their children's "innocence." When mischief results it is always the other woman's child that is to blame, never their own.

"Yes," I said, "I know well! the mother of the very worst case I ever met with—a boy who was hopelessly corrupt at eleven years old—whom I had to send away from the school—actually maintained that he was 'quite innocent' when he came; and his father simply closed his eyes to the humiliating facts which it was my duty to show him. When the boy had been summarily expelled from his Public School in his first term, I believe the conviction was forced on the parents that the boy was a moral imbecile. But do you think it wise to speak of such matters to a class?"

I do not speak of them. What I do is to show a class, in connection with the Bible, that God has seen fit to use sex as the means of all physical and much moral evolution, and hence the sacredness of the sex-functions. I do not allude to evil except in general terms which every boy can interpret to himself according to his own knowledge and conscience. Very rarely indeed is it necessary to do more. Only once in seven years, after the discovery of conduct very unseemly (though not exactly vicious) in a dormitory, I knew I was doing good, not harm, by speaking plainly; but as a rule the most general terms are quite sufficient, and even that only once in a way—almost as much harm may be done by warnings as by secrecy. If I have reason to think, from a boy's "nerve signs," colour, or appearance that he is going wrong, and I am quite sure that there is no other physical cause such as bad digestion or worry of some kind, I call him for a private talk and try to win his confidence by telling him that this is far too serious a matter for school discipline and certainly for any punishment. In the very few cases of misconduct that we have had, all but one

responded frankly, telling me their difficulties. My plan then is to get the boy to write the facts to his father : that great effort is the surest beginning to a more healthy moral life. For the normal boy, prevention, by healthy interests and a full life, creates the healthy tone and avoids the need for cure. A normal boy's religion may be summed up in two words—Cleanliness and Truthfulness. Given these two, all the rest follows.

"But I still do not see," I said, "what Bible instruction you give. We seem to have wandered from the point. You must teach, or fail to teach, that the Bible is *true*, and then we are landed in all the old difficulties."

I do not find them, he replied. The point is to expand the child's limited view of truth. I will show you a little book that I had privately printed for my boys. It is called, "Why Do We Come to School?" If you look into that you will see how we handle the matter.

I read as follows :—

The Bible.—Last, and most important of all if we read in the right temper, is to have the knowledge of the Bible which all the Public Schools ask of the boys who join them. I should like to say a good deal about this.

Turn to Shakespeare's plays, and read the speech of King Henry V to his small band of English soldiers when about to meet the French armies at Agincourt.

"Tell the Constable,

We are but warriors for the working day;
Our gayness and our gilt are all besmirched
With rainy marching in the painful field;
There's not a piece of feather in our host
(Good argument, I hope, we shall not fly),
And time hath worn us into slovenry:
But, by the mass! our hearts are in the trim:
And my poor soldiers tell me—ere the night
They'll be in fresher robes; or they will pluck
The gay new coats o'er the French soldiers' heads,
And turn them out of service. If they do this
(As if God please they shall), my ransom then
Will soon be levied. Herald, save thou thy labour;
Come thou no more for ransom, gentle herald;
They shall have none, I swear, but these my joints

Which if they have as I shall leave 'em to them,
Shall yield them little, tell the Constable."

Of course King Henry never said this, but his words and actions and high spirit are better represented by these words than by anything that his proud Plantagenet nature really did say; they give the truest sense.

Or consider Wolsey's speech in "King Henry VIII," when, wearied out with disappointment, he thinks of his ruined life and fall from power.

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by 't?
Love thyself last: cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's: then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr. . . .

O Cromwell, Cromwell,
Had I but served my GOD with half the zeal
I served my King, He would not in mine age
Have left me naked to mine enemies."

Now Wolsey really did say the last sentence nearly in those words, but he certainly did not say all that is set down.

In all the plays there is much that is real history, much more that is dramatically true, and some things (such as the character of the heroine and saint of France) that are dramatically false as well as historically false.

But the speeches of Henry V, and Wolsey, and Mark Antony, so far from being false, do, like the speeches in Thucydides' "History of Greece," convey much truer ideas than a phonograph record, unless that record could be of all that was said in all the years. This way of expressing deep truths by fictitious speeches is called "dramatic truth."

There are three kinds of truth—truths of fact, truths of mathematics, and dramatic truths; and the last are the highest kind.

Now, the Bible is written with dramatic truth. It gives dramatically the story of the Hebrews in language fitted alike to the poor and uneducated, to the man of science, to the scholar, to the European, and to the Asiatic.

It covers an enormous length of time. It would be impossible to have recorded anything like the whole story. Much is left out. Probably very few of the events took place exactly as they are told. Even the words of our dear Lord JESUS CHRIST, Who is our Living King, were spoken in Aramaic. Many years later they were translated into Greek and Latin

from the memory of those who heard them. Hundreds of years later the Greek was translated into English. The Old Testament has gone through even greater changes from the original form of the legends.

But the spirit of the Bible is the truest thing in the world, except GOD's living guidance in our hearts.

It records in a series of dramas extending over four thousand years the story of the Jewish race, which was really and truly selected by GOD out of all the races of the world to show His ways with mankind. The first of these dramas covers what is called the time of the Patriarchs, or "great fathers" of the nation to be. They were wandering herdsmen, dwelling in tents. They had no creed, no priests, no temples, no law. Their religion was "to walk with GOD," which simply means to be honest, clean, and just in the affairs of daily life, to be guided by Conscience—that Voice of GOD which tells us, if we will but listen, what is right to do at the moment, as a young child is guided by its mother.

Then came the time of rules—the time of a written Law; and if we compare any of the old codes of law and the worship of any of the heathen gods with those of the GOD of Israel, we shall at once see the vast difference. Those old codes of other nations scarcely allude to Righteousness being demanded by GOD as a principle of conduct. Even the old Roman "virtus"—the faithfulness to duty which took Regulus to die in torture at Carthage rather than break his word, and gave to the Romans the discipline which conquered the world—says little of Righteousness before GOD. "Rem, honeste si possis, sed quocunquo modo, rem," was the political maxim of Rome as it is of Germany. Many of the heathen "worships" were wild festivals of drunkenness and disgrace. And the heathen prayers were, I think always, demands that the god would serve his worshipper in some way, whereas the true prayer is: "Make me a clean heart, O GOD, and renew a right spirit within me."

Consider the Ten Commandments, and such laws as these:—

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment; neither shalt thou countenance a poor man in his cause . . . and thou shalt take no gift: for the gift blindeth the wise."

"Also the stranger thou shalt not oppress . . . seeing ye were strangers in the land of Egypt."

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it to him again"—

and compare them with the worship of Thor or Odin, or the Capitoline Jupiter, or Mars, or Venus.

These laws of Moses were verily and indeed the Revelation of GOD, though the story of the Tables of Stone is only a dramatic way of saying that they were His words.

In this early part of Jewish history there should have grown up the

first great national virtues—Courage, Discipline, and Clean Living. But carelessness and forgetfulness of GOD's law of Justice, Mercy, and Truth, under their kings, led to divisions and quarrels; just as the same forgetfulness and carelessness among us leads to divisions and quarrels between those who should be friends. Such carelessness and forgetfulness all but led us into civil war not long ago as it led them.

The warnings of the prophets just before the great invasions of Palestine by the Babylonian armies are almost as applicable to ourselves—they reveal the great truths that Religion consists in doing right in the things of everyday life, and that only thus can we grow truly human.

But they heeded not the warnings, and preferred ease and uncleanness and self-will. Then the blow fell, and there came to them the terrible lesson of foreign conquest—a lesson which has fallen time after time on luxurious, slothful, and selfish nations which have forgotten GOD and lived for pleasure.

After this they were given another chance—they were restored to their own land as subjects of the Persian kings. They never forgot the tremendous lesson they had received, they never again fell into the indecent and degraded religion which is meant by the word "Idolatry." They revered the words of the prophets because they found that these words had come true. They gathered the old legends of their race and the books of the prophets. Between 450 B.C. and 100 B.C. they made the Old Testament, by comparing and selecting among the MSS. which were in the Temple treasury.

But they fell into another error—they thought that Religion meant all kinds of "beliefs" and ceremonies; and their rulers insisted on these beliefs and ceremonies, neglecting the eternal principles of Justice, Mercy, and Truth.

Therefore when the great Promise of the Coming of the Saviour was fulfilled, they did not recognize Him. They despised and rejected Him, and then another great set of prophecies was fulfilled—they were scattered among the nations, as they are to this day.

But there are still the prophecies that their kingdom shall be restored to them in the end, and this prophecy seems likely to be fulfilled in our own times.

And we have in the teaching of Our Lord JESUS CHRIST those principles which alone can give the world relief from the burden of huge fleets and armies, and from the fear of ruin which national quarrels and ambitions bring, and therefore alone can give men a ground of agreement in Justice, and therefore alone can bring the peace on earth which is promised to men of goodwill.

This is the lesson of the Bible—that all good and bad acts, all good and bad governments, result from CHARACTER. This character is the essence of Religion. It is not to be gained by thoughtless remembering of certain

old legends and dates and names, caring nothing for their meaning; nor by trying to make ourselves believe in the forms of those legends as literally exact. ^A

"But are you not teaching dogmatically when giving this view of the Bible as literature?"

I think not, if by "dogmatically" you mean giving to an opinion the weight of fact. It *is* a literature. Can you point to a single sentence in the foregoing (except perhaps that about the Tables of Stone) which is not a verifiable fact? And is it not felt to be a solution? Many parents have sent their boys here because they are taught a practical and reasonable Christianity, in place of the "duty" of believing the impossible. Not to respect the Bible less, but literature more, is the key to the position. If we look on literature as the means to arouse sympathy with all noble ideals and scorn of ignoble acts, we shall not think the inspiration of evangelists and prophets discredited by regarding their writings as the literature of the nation whose special genius is religion. Of course, if you "teach literature" as it is usually taught, by notes and analysis, you produce mental nausea. Many boys and girls have their appreciation of Shakespeare killed in this way. It is even more easy to kill their interest in the Biblical literature—the poison of literalism suffices.

"But does not this treatment of the Bible as literature detract from its force?"

For the moment, Yes; for a permanency, No. It is surprising how children will pass by the "authority" for a statement and go at once to their common sense or their intuition for its *truth*. Teach consistently and resolutely that the Bible contains the *ipsissima verba* of God, and you will awaken in the confiding child a vast reverence, and perhaps a devout priggishness. When he comes to see, as he grows up, that there are flat contradictions in it (cf. Exod. xxiv. 9 and 1 John iv. 12) and many statements inconsistent with science, history, or morals, the recoil is correspondingly violent. He loses all respect for the Bible, and for the intelligence of the teacher who misled him. The shattered

edifice of belief takes years to rebuild or is never rebuilt at all, and remains a foolish memory or a sentimental regret.

Anyhow, we find that it *works*, whatever arguments may be used about it. We do not so much *teach* that the Bible is a specially inspired literature, as let boys find out that a consistent idea runs through twenty centuries of its history—the direction of men of goodwill by the Spirit of God. If a teacher is a dogmatic fool, he may obscure this vast and simple fact by calling it the Eternal Procession of the Holy Ghost, as I knew one well-meaning theologian to do, thus turning an inspiring idea into a mouth-filling phrase signifying nothing to the child. We want boys to feel the guidance, not to be able to define it *secundem artem*, and the Bible story effects this. Of course I mean the Bible story treated as *sacred* literature, using judgment as between fact and legend. The result of “The Bible and the Bible only” without comment, is well illustrated by the answer of a thirteen-year-old examinee in “Scripture Knowledge.” Examiner: “Write what you know about the prophet Elijah.” Examinee: “He went for a cruise with a widow.” (!)

The careless confusion of half-heard words in a wholly uninterested mind is common, though rarely so unconsciously humorous. To correct this, some means of arresting and sustaining attention must be found.

So in morning chapel we read selections which take us right through the Old Testament and the Gospels; with just this difference—that of the former, connected and representative passages only are read, in their true chronological sequence; but of the latter, the whole four Gospels are given in continuous narrative. Five terms of twelve weeks each take us through the Old Testament; three terms more are given to the Gospels; so that our whole course covers two and two-thirds years. If a boy is here for his normal time, eight to fourteen, he hears the whole twice, once as a junior and once as a senior; and here again we find that the consistent sequence secures that very little is forgotten. The Psalms are the noblest expressions of varied religious emotion

that any literature can show. To compel boys to learn them by heart is to make them repellent school tasks, with "turning down" and minor punishments. We secure the end by using the same psalms frequently at daily morning service. Ps. viii, xv, xviii, xix, xxi, xxiii, xxv, xxxiv, xlv, l, li, lxvi, lxxii, lxxv, xc, xci, ciii, cxvi, cxxi, cxlv, cxlvi, cxlviii, and others, taken one at a time and sung a few times at daily service, very soon are quite unconsciously committed to memory.

Mr. C—— joined in : Does not the whole idea of dogmatic religious teaching rest on two fallacies ? First, the fallacy that absolute truth can be conveyed by any form of words ; whereas the value of any formula necessarily depends on the insight of those who made it, and the understanding of those who hear it ; and secondly, does it not assume that men and women act mainly from reason, and that if they can be persuaded that a certain ecclesiastical system is true, they will act in accordance with it, and good conduct will follow ? But would not a very little self-knowledge show that in point of fact we act from our perceptions and our preferences ; calling in Reason to justify both ? Our business as teachers, it seems to me, is to enlarge the perceptions and purify the preferences, not to try to build conduct on the sandy foundation of human definitions which the stream of criticism undermines and the free winds of heaven blow away.

Hear ! hear ! said the Head.

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed : no single flake that is added to the pile produces a sensible change ; no single flake creates, however it may exhibit, a man's character ; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.—JEREMY BENTHAM.

In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing ; it is but to change the title of the book. To learn new habits is everything, for it is to alter the substance of life. Life is but a tissue of habits.—*Amiel's Journal*.

The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—RUSKIN, *The Crown of Wild Olive*.

CHAPTER XI

THE FORMATION OF HABITS

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—EMERSON.

THIS is a chapter of truisms, and a truism is aptly prefixed to it. Like most truisms, their truth is usually overlooked.

Any moral quality—such as courage, perseverance, truthfulness, self-restraint—can be built up in two ways; by its constant practice on small and easy occasions; and by interior emotion, difficult to excite in advance of experience of disaster, and then always more or less artificial. The former is the instrument of HABIT, the latter of RELIGION, those twin instruments of training put into the hands of all mothers.

Few indeed, however, are those who realize the truly vast consequences which flow from their power to control the formation of a child's habits. And if the simple directions which I venture upon under this head are considered superfluous (as doubtless they may be in certain cases), I can only say that among the children of some ninety mothers whose acquaintance has enlarged my own education, many have shown most lamentable deficiencies in these elementary matters, and ingrained faults which have made difficult and painful that formation of good habits which should have been easy and joyous.

Physical Habits.

Healthy bodily action consists of a cycle which we daily go through—the cycle of NUTRITION, EXERCISE, AND REST. The first includes that complete digestion whereby we

assimilate a small portion of the matter and a large portion of the energy contained in our food. It gives us the power to work, to play, and to enjoy both. The energy which is left over from recuperation, we expend in external activities of muscle and mind; these wear down tissue and so induce the desire for rest. In rest, body grows; nerve, which is the instrument of mind, recuperates; and perhaps mind itself draws wisdom from higher subconscious sources.

The proper allotment of time to each of these functions varies somewhat in healthy adults, and differs very greatly at different ages of the same person. Till about six months old the infant's life is almost entirely vegetative. The healthy baby sleeps nearly all its time: Rest is at a maximum—exercise a minimum. All the energy of its food is consumed in growth. To the end of our lives we grow mainly in sleep. It is in quiescence, chiefly in sleep, that wounds are healed and worn-out or diseased tissue is replaced. In the first year the body doubles in weight. The table on p. 179 shows the average rate of growth of normal well-nourished children of Anglo-Saxon race.¹

It may be taken that up to one year old the more an infant sleeps the better. Approved medical practice shows by results that normal hours of sleep are as under:—

Up to three years old the child should sleep fourteen hours daily; up to six, thirteen hours; up to ten, twelve hours; up to twelve, eleven hours; up to fourteen, ten to nine hours; and thenceforward nine hours, till adult age, when eight hours may be taken as normal.

Nutrition.

In adult life it is the energy, rather than the matter, of food that the healthy body requires. A certain amount of wasted tissue has to be daily repaired, chiefly nerve and muscle, but the body does not, or should not, grow. It should not even grow fat. An oversupply of food or an under-consumption of energy, results in more or less derangement

¹ "Physical Development and Proportions," Dr. Roberts, F.R.C.S.

Year of Age.	Successive Totals of			Increment in each Year.			Ratio of Increment to Last Year's Total.		
	Height.	Weight.	Chest Girth.	Height.	Weight.	Chest Girth.	Height.	Weight.	Chest Girth.
Birth	Inches.	Lbs.	Inches.						
1	19·7	7·5	13·2	8·8	7·5	4·0	0·45	1·00	0·30
2	28·5	15·0	17·2	8·8	7·5	4·0	0·11	0·65	0·27
3	31·6	24·75	17·5	3·1	9·75	0·3	0·10	0·16	0·06
4	35·0	28·80	18·6	3·4	4·05	1·1	0·07	0·21	0·05
5	38·5	35·00	19·7	2·5	6·20	1·1	0·07	0·16	0·07
6	41·3	40·49	21·2	2·8	5·49	1·5	0·06	0·11	0·01
7	43·8	44·79	21·6	2·5	4·30	0·4	0·04	0·10	0·02
8	45·8	49·39	22·2	2·0	4·60	0·6	0·03	0·10	0·01
9	47·4	54·41	22·6	1·6	5·02	0·4	0·05	0·10	0·02
10	49·7	59·82	23·2	2·3	5·41	0·6	0·05	0·11	0·03
11	51·7	66·40	23·7	2·0	6·58	0·5	0·03	0·07	0·02
12	53·5	71·09	24·3	1·8	4·69	0·8	0·02	0·08	0·06
13	55·0	76·81	24·8	1·5	5·72	0·5	0·04	0·09	0·07
14	57·0	83·75	26·3	2·0	6·94	1·5	0·04	0·12	0·05
15	59·6	93·48	28·2	2·6	9·73	1·9	0·04	0·12	0·04
16	62·3	104·90	29·7	2·7	11·42	1·5	0·03	0·14	0·05
17	64·7	120·00	31·2	2·4	15·10	1·5	0·02	0·08	0·04
18	66·2	129·19	32·8	1·5	9·19	1·6	0·04	0·04	0·02
19	66·5	134·97	34·0	0·3	5·78	1·2	—	—	0·01
20	—	—	34·7	—	—	0·7	—	—	0·01
21	—	—	35·0	—	—	0·3	—	—	0·01
22	—	—	35·3	—	—	0·3	—	—	0·01

Heavy type indicates maxima, which will be seen to offer a regular interval and sequence.

of normal health or normal development, such as "biliousness," lassitude, or obesity. In childhood the case is different, because not only is the wasted tissue repaired but it is greatly added to. Healthy children therefore eat relatively much more than adults, and so long as their food is plain and wholesome and contains flesh-forming ingredients (proteids) and fats or sugars in proper proportions, nothing much need be said on that score, except to note that eggs, milk, wholemeal bread, and oatmeal porridge are practically the only foods which contain the phosphate of lime which is indispensable for sound bones and teeth. The remarkable soundness of the teeth of the grain-eating populations of Asia and Africa

is due to this fact. Much nonsense is written about civilization, soft foods, etc., as the cause of reduced jaw-space and degenerate teeth. The demand of the growing child for phosphate of lime wherewith to form bones and teeth is very large, and the decaying teeth of many civilized peoples are simply due to this demand being very imperfectly supplied. The poorer classes now insist on the whitest bread, from which all the phosphate-holding husk has been sifted out; they do not clean their teeth, and as a quite natural result their teeth are lamentably bad and their digestions impaired. If mothers were aware that the living body *cannot* create phosphate of lime, and that without this essential good teeth *cannot* be produced, they would supply their children with it in its most assimilable form—good wholemeal bread and abundance of pure milk.

Exercise.

The infant requires no exercise, but as its muscles grow it is prompted by Nature to the required amount; and a child may well be left to its own devices as soon as the leg-bones (soft and cartilaginous in infancy) are sufficiently set to carry its weight without getting bowed. After that hardening has taken place, the more the child tries to walk and run the better—the exercise fulfils three most important ends:—

(1) It develops the nerve centres which guide the larger muscular movements. These, which control balance, are distinct brain-growth which cannot be formed without exercise;

(2) It develops the limbs and the whole muscular system;

(3) It conduces to healthy, regular sleep and digestion.

After a child can walk and run, “exercise” in the perambulator retards brain growth and muscular development. Muscular exercise is very rarely taken in excess; if there is reason to think that a child is really getting overtired, look at its ears—exhaustion is shown by red and flabby ears, due to want of tone in the vaso-motor system.

A wise mother will take as her maxim: Encourage effort of every kind and in every way. Competence is the result. "Children grow by Doing." Once the healthy cycle of complete nutrition, bodily and mental, varied exercise, and sound sleep is set up, the way of health is open, and there will soon appear the lithe body, the sound constitution, and the physical basis of firmly rooted habit which are closely connected with courage and are the foundation of nearly all child-morality.

Cleanliness.

This also is a physical habit with a distinct moral connection. Accustom a child from the very first to feel lying in wet or dirty napkins a discomfort. It is often possible to observe and anticipate the hours of natural relief. Make the bath a pleasure by giving it at the correct temperature, neither too hot nor too cold. Gradually lower the temperature and encourage enjoyment of the slight shock. When older, accustom the child to wash and dress himself and to perform all the ordinary acts of cleanliness *for himself* in the right and decent way. A far too large percentage of the boys who come to school are markedly deficient in these respects. Accustomed to have the most intimate attentions done *for* them by nurses who do not understand *training*, they are often quite unable to keep themselves clean. Of course, the careful discipline of cleanliness begun in the home must be continued in the school or the good home habits will be lost. Not till nearly adult are habits of cleanliness fairly fixed. Most boys, if not well looked after, become exceedingly dirty in their persons, and very sly—they will wet sponge and toothbrush to pretend that these have been used. Attention to these points must not be confined to "telling," in place of personal supervision. Orders not carried out are worse than complete neglect, for the habits of disobedience and deceit are soon added to that of carelessness. This is a case where the expression of disgust and contempt is the best method of correction. One almost incurably dirty boy was completely cured by sending him two or three times to undress, scrub

and be inspected in his bath when others were going out to play. The spray bath after football or hockey is a most powerful incentive to general cleanliness, provided it be not given too cold.

Mental Habits.

Obedience. Long before a child can speak fluently it can understand the smiling "yes" and the resolute "no." After its utterance two or three times accompanied with slight physical restraint, even a dog readily understands "no" as an order not to do what it is about to do. So with the child in its earlier stages. Here it is essential that the mother should win the first few conflicts between her will and that of her child: the latter soon discovers that howls do not gain its ends, or that they do; and acts accordingly. To think to counteract the child's practical experience by talk is sheer imbecility; yet this is constantly attempted. It is not difficult to distinguish the cry of discomfort or pain from that of thwarted wilfulness. A baby often needs only to be turned in its cot, or to be taken up, for the changes of position which stand to it for exercise; or again, "crying" often means vague digestive discomfort, to be remedied by *less* food at longer intervals; or, again, there may be other physical causes; but such are easily distinguishable in most cases from the anger of an older child.

When the child can understand, obedience should be required, either because "Mother knows best," or for love. When it is not rendered there *must* be punishment, which, at that age, can be so slight as to be scarcely discernible as such. I have seen a mother's light slap on the hand, not nearly enough to cause pain, followed by a stare of astonishment and an instant obedience which was not in any way due to fear, but to the sensation of being mastered.

The fact is that animals, primitive peoples, and children all learn the fact of moral superiority by means of physical superiority. You may see almost any lady whistling and calling to her dog with no result whatever—the animal has

never learned her right to obedience, and can only learn it by a few smart cuts. You may harangue an Arab or an Afridi tribesman, and he takes it for foolish weakness. After a defeat he respects you, and if you then show justice as well as firmness he may come to like you. So with the child; he does not realize the motive that restrains your greater strength till he has felt that strength. Take him up bodily and put him in the corner, and smack him if he will not stay there! And this lesson *must* be learned. It can be learned at a very early age, and the habit of obedience to lawful authority created with little effort and less punishment, provided that elders are *consistent*; not punishing for acts which, however inconvenient, are not really faults, and very seldom "letting off."

A manly and engaging little boy of eight who had recently come to my school narrowly missed serious injury in a fall from the broken branch of a frail old apple-tree which he had been forbidden to climb. The following colloquy ensued:—

"Did not your mother tell you that you must obey when told?"

"Yes."

"Don't you obey her at home?"

"Sometimes." Then, in a burst of confidence, "You see, if I really don't want to obey, I just don't; and mother doesn't know what to do next."¹

"Well! You will find that we know what to do next! Go now, and remember that there is always good reason for an order, whether you happen to see it or not."

This matter of punishment, about which such a pother is made, is really quite easy. There are numbers of fools who seem unable to distinguish between imposing an arbitrary will on a child and enforcing moral discipline which both teacher and taught acknowledge to be right.

Every proper man loathes striking a child, however judicially. The under-bred and foolish person follows this reluctance and either "jaws" or does nothing—with lamentable results to

¹ An absolutely true story.—THE AUTHOR

the child, who grows up quite undisciplined, scornful of reproof, and by no means grateful for the forbearance. The wise and well-bred parent or teacher overcomes the natural reluctance to use force to the weak, secures discipline at the moment, and in the end, respect and affection. Objection to corporal punishment is almost invariable with the artisan and shop-keeping class, who, in this matter, really are "the lower classes." No well-bred man or woman objects to their son being punished, even severely, provided that two conditions are observed—

1. The punishment must be just, not capricious.
2. It must not be given in anger.

For both reasons it should be a standing rule in every school that no master is to touch a boy in class; and it is best, in preparatory schools at any rate, that this disagreeable duty should be in the hands of the Head alone, on report from the form masters.

Self-help.

This is the next quality after obedience, both in time and importance. It begins with encouragement of the child to dress himself and to do all for himself that his powers admit of. It is, of course, much easier for the mother or the nurse to do things for him. The result is not uncommonly seen in boys of nine who cannot put on their own boots or button their collars. To put away toys neatly, to leave a room tidy, in order "to help nurse or mother," has far-reaching effects, but the converse habit of careless negligence is far more usual. A habit of leaving clothes and towels flung about a room for a maid to put in place is the foundation of careless indifference to useless trouble given to others, and contempt for the ministration of those without whose willing service no leisure would be possible. The whole elaborate Montessori system has this simple habit of self-help as its basis. Self-help and self-activity, respect for service, alertness of body and mind—all these can be just as well ensured by the wise mother without the expensive arrangements for miniature furniture and a house run by

the children. To develop these qualities is real direction of the life-forces.

Attention.

Twenty years' observation and experience has shown me that boys differ far more in ability to concentrate attention than in intelligence. Incompetent men and women are usually such not for want of native powers, but because they will not (and after half a life's habit, perhaps cannot) bend their minds to grasp the true sequence of causes, or attend to exact instructions, or convey information accurately. These are almost entirely matters of habit.

Orders should be given once only, and slowly. A child must be given time to grasp what is said. It should be remembered that all children talk a great deal, and attach little importance to words. Naturally they treat orders in the same way. A crowd of boys will pay no heed at all to directions unless first called to attention. It is one of the priceless lessons of Swedish drill that on the caution word attention is fixed instantly to obey the command.

The want of this habit of attention is one of the greatest difficulties the school has to contend with. A jealous and foolish mother has never disciplined her son herself nor allowed her governess to do so. "If you cannot manage him without punishment, Miss Smith, I will find some one who can," says the patroness, who pays the poor lady less than she pays her cook. The boy is coaxed into everything, and comes to school thoroughly "spoiled," and, for the time being, quite *unable* to give his attention for ten minutes at a time. Under the sensible rule that whatever is done badly has to be done over again (the cane is out of place here), if well taught he gradually, with much needless trouble, tears, and complaints of "unhappiness at school," learns to concentrate for half an hour at a stretch. If well taught, this gradually becomes effortless, and the habit of healthy interest which might have grown easily and pleasurably from the first is awakened. If not well taught, his habit of inattention is confirmed for life.

Such concentration of attention is quite natural to a healthy child, who will be absorbed in what he is doing to the complete exclusion of outside impressions: it is not the result of unnatural compulsion, but of the wise direction of a natural faculty. Corporal punishment would be misplaced here. Most boys are—we will not say “savages,” but “relics of the Stone Age”—simple children of Nature, and do not at first understand any superiority but that of strength. Most need some corporal punishment; some very little, others rather more; but such punishment should be given only for moral faults—deliberate disobedience, wilful untruth, or cruelty—not for inattention. The penalty of occasional caning when the idleness is too gross to be passed over rather encourages the disposition to take sporting chances; but the *invariable* curtailment of playtime to do again what inattention did badly goes to the root of the matter and cures it. Punishment should fit the crime! For breakage or damage, deprivation or making good; for selfishness or rudeness, isolation—not confinement, but being as entirely disregarded as if he were not there. And you should never “jaw” a boy *and* punish him.

There, dear madam, all but the very best of mothers—I should say all but about 5 per cent.—fail: they *must* talk. The boy knows as well as you do what he is punished for, and any one who can remember what it feels like to stand still and be lectured (often from a wrong point of view) will readily realize how a few cuts with a cane given with an equable temper and a minimum of talk, and simple kindness afterwards, gain more goodwill than a lecture, and do not provoke the resentment which lecture-cum-licking almost invariably arouses.

Early Lessons.

If a child's mind has been fed with the Nature-stories, folklore, and fairy-tales told by the mother's sympathetic insight and stored mind, earning to read is no penance. The essentials of sound method have already been indicated in

Chapter VI, and need not be repeated here. As soon as the power to read even short words has been acquired, the child should habitually read *aloud*. Now is the time to form the habit of clear and distinct articulation—to get rid of the “Muvver” and “Farver” and “arst” (for “asked”), and all the clippings and mutilations which disfigure the common use of our noble English tongue; and also to make habitual that good inflection of the voice which instantly reveals the well-bred man or woman.

If, at the same time, the child is accustomed to give *in his own words* the substance of what he has just read, another most valuable mental habit will be unconsciously formed—that of seizing the meaning of what he reads, instead of letting it pass in at the eyes and out at the back of his head.

There is no quality whose foundation may not be laid by habit. Adult actions proceed either from conscious will or from instinctive motion or from habit; and the “second nature” produced by the latter is often the most powerful, and always tends to become instinctive. Speaking psychologically, there is either the external or the internal method of producing mental change. You wish to make a rude boy courteous: you may either (a) accustom him to perform daily acts of good-nature and courtesy, or (b) give him moral reasons why he should do these on his own initiative. The two are, of course, not mutually exclusive, and should reinforce one another; but what I would emphasize is that in the cases where the mind is slow or reluctant, the physical method is simple, easy, and effective. It is the same from the lowest functions of the body up to the highest functions of the spirit: we “learn by Doing” and we “grow by Doing,” and the Lord, who “knew what is in man,” said: “Do the will—ye shall know of the doctrine whether it be of God.”

All these things are very trite, very obvious, very commonplace. They are not new. Most of them have always been carried out by wise mothers. Their repetition should be unnecessary. But in point of fact, in the case of very few children of the present generation have they been carried out

in anything approaching entirety. When they have, we find one of those delightful children who win affection wherever they go, whom it is a pleasure to teach and to see growing to vigour of body and mind.

For these habits are the beginnings of great qualities, and only fools despise the beginnings of things and the methods which insure them. They are as applicable to the cottage as to the palace, under not very different forms. They should be created in the home, maintained and fortified in the school, upheld by public opinion in later years, and linked with religion throughout life.

Then we should have a truly educated Democracy.

One caution should close this chapter. The faddists and anarchists who, against all experience, think that punishment is "degrading," and consider that nothing is more immoral than to give an order except to enforce it, will always reap the harvest of confusion from the seed of indiscipline, whether in India, Ireland, the workshop, or the schoolroom; but the root of their error is that (whatever their creed) they regard all discipline as based on *opinions*—ignoring those eternal laws which are more permanent than gravitation. Their GOD (when they acknowledge one) is a creedal abstraction—not the awful Power who judges the earth by those terrible but kindly Laws of Consequence which are the truest justice, by which, as we grow in reason and judgment, we understand the deep truth—that Divine Justice is the highest mercy :

Thou, O Lord, art merciful—for *Thou renderest to every man according to his work.*

As the white light has seven colours in it, so the Spectrum of Love has nine components :

Patience—Love suffereth long.

Kindness—And is kind.

Generosity—Love envieth not.

Humility—Love vaunteth not itself, is not puffed up.

Courtesy—Doth not behave itself unseemly.

Unselfishness—Seeketh not her own.

Good temper—Is not easily provoked.

Guilelessness—Thinketh no evil.

Sincerity—Rejoiceth not in iniquity, but rejoiceth in the truth.

You will observe that all are in relation to the known to-day and the new to-morrow, and not to the unknown eternity.—HENRY DRUMMOND, *The Greatest Thing in the World*.

If any one asks me where he is to go to learn good manners, I say at once that he must go to the school of Christ. I believe from my heart that no one lives near Christ, no one follows Him in lowliness, patience, and charity who will ever be really an ill-behaved man. He may be ignorant of many of the customs of what is called "good society," he may not be what the world calls "refined"; but he will never be coarse, vulgar, or offensive. I am aware that many people do not know of this basis for conduct, and that some will hardly be made to believe in it, but I am sure it is true for all that.—W. R. CLARK.

Manners are the shadows of virtues: the momentary display of those qualities which our fellow-creatures love and respect. If, then, we strive to become what we strive to appear, manners may often be rendered useful guides for the performance of our duties.—SIDNEY SMITH.

CHAPTER XII

RELIGION

The smallest present victory over an evil temper, the slightest possible exertion in the cause of charity, the power to say *no*, on one actual occasion, to the rising of a sinful desire, or to the indulgence of a dangerous inclination, is worth *far* more as a proof of the inworking of the Saviour's love, than any amount of trustful hope, of touching tenderness, or rapt contemplation.—DR. VAUGHAN.

No training can be successful of which the aim is vague. Very often, to define to ourselves the intention is to expose the fallacy in our methods.

In a child's religion what is aimed at? If it is to be a verbal "orthodoxy" which associates religion solely with Sunday church, the clergy, and the Bible, then the usual practice will produce the usual result.

But if we wish the mind of the child to open to the spiritual environment as simply, as naturally, as confidently as the flower to the sun—finding joy and power in its sense of the Fatherhood of God—sure of forgiveness for its errors, strength for its weakness, and guidance for its perplexities, then we must keep this aim clearly before us, and recognize that this result is not to be secured by any "religious instruction" soever. Precept cannot indeed be dispensed with, but the child must breathe this atmosphere in the home. I do not, of course, mean that the mother is to be superhuman and never "put out," nor the father never impatient; but self-restraint in vexation, justice to disagreeable people, consideration for servants, and a sense of the reality of God's Presence must be guiding principles of the home.

The mother may "teach" very little indeed, but if the child sees that Sunday church is regarded as a pleasure and a privilege; if he sees his mother considerate to dependents, kindly and courteous in speech and act; if she shows that the inward sunlight of the Presence of God is a reality to her, then her child, however he may afterwards fail, will never lose the early ineffaceable impress of reverence and love.

The parallel of the Divine Presence to the sunlight is exact. The physical sunlight is there, flooding the world. Every daisy feels it though it cannot see; and however many there be, each has no less than its full share; if it were the only one in the field it could get no more, for its receptivity is the only measure of its fullness—it is in contact with Infinity. Transcendental to it, because immaterial, nevertheless the light and warmth are essential to its life, permeating its substance; and supremely natural, simple, and matter of fact.

So should be the relation of the human consciousness to the Divine Presence. Such was the consciousness of Christ. One often wonders what His earth-life would have been in an environment which should have shown Him entire goodwill; what treasures of tender humorous guidance out of the mazes of mere weakness and ignorance (distinct from ill-will) He would have shown, when in a world of cold indifference and blind hate He showed so many. Can one not imagine the kindly smile with which the counter-question, "Whose is this image and superscription?" would have been put, had the original question been asked in good faith?

The relation of the child's consciousness to God should be quite simple, natural, confiding, and harmonious—not laboured, nor artificial, nor dependent on a metaphysical creed, nor on an expiatory sacrifice, neither pietist nor problematic. The general failure of religion to influence the conduct of boys is quite natural when it is considered under one or other of these aspects.

I had once to consult with an "agnostic" father on his son's habitual secret self-abuse. He desired all kinds of physical expedients carried out—circumcision, deprivation of meat,

close supervision amounting, as I considered, to spying on the boy ; and he was insistent on preachment of the duty of self-restraint and warnings of possible injury to health. "Religion," meaning to him the commands of a non-existent Jewish deity, he was peculiarly scornful of any "religious" motive. Of course the physical preventives and the appeal to enlightened self-interest were of very transient value. The boy was ultimately cured by a visit to the epileptic ward of a lunatic asylum ; he was told by the medical officer that "these are the consequences of dirty habits," and the same evening he came to me and asked me to help him. I told him that God's laws of consequence are indestructible and cannot be evaded, but that consequences of good acts are as sure as the consequences of bad ones—that there is no penalty written up against us for *anything* we may have done—that the law is "Cease to do evil, learn to do well"—nothing more is required, neither remorse nor fear—but reliance on the Unseen Power to keep our wills strong and true.

Conviction of the loving duty of the soul to the Living God, and wise human love, are not only the most powerful, but practically the only, influences that can permanently control actions to which no human penalty can be attached, or those whose penalty can be evaded by lying. "Duty" is necessarily not to self but to another ; and without God what does "the duty of purity" mean ? To whom is it due ? In such a case as that I have quoted the fear of the laws of God may well be the beginning of wisdom, but only the beginning. Fear alone is cowardice ; as the beginning of wisdom it is calculated self-interest ; only by growing contact with the Divine is it transformed into reverence and willing obedience to the perfect law of liberty which is the condition of spiritual evolution.

All real religion—the religion that influences conduct for good—rests on two massive truths : the Fatherhood of God, not as a metaphor but as a fact ; and the Survival of the Soul—at death unveiled in its true form and nature. For the child such religion begins in habits, and in the experience that

right-doing is brave, orderly, health-giving, and beautiful ; while wrong-doing is the opposite of all these. Intellectually it must be justified by the two foundation truths. On these, by knowledge of natural laws ; by the story of other lives ; by the sacred records of the human heart in its dealing with the problems of life ; by experience, and by the guidance of the Spirit, there is gradually built up a character in which the perpetual action and reaction between feeling, thought, and conduct develop self-discipline, kindness, wisdom, and health.

That this result is frequently, or even usually, missed, is due (on the intellectual side) to sectarian and unworthy concepts of GOD which revolt the child's instinctive moral sense ; and to ignorance on the part of teachers of much very valid evidence of the soul's survival ; whence this latter point is either deliberately shirked or made the subject of most unreal anticipations of harps and crowns. It is of the very first importance that a child's earliest ideas should be such as will stand all later shocks of fact.

A child's religion begins in good habits. It goes on to Truthfulness, Unselfishness, and Purity ; all founded on a (necessarily) unformulated sense of God's Presence in the world and in his own life as the Giver of Power and Love ; it develops by a vivid realization of the beauty of the Gospel story into a trust in the promises of the Christ to whom is actually given all power in heaven and on earth.

I am not sure that adult religion, however complete its formulæ or splendid its ceremonial, is much more.

Credo's seem to me the expressions of the modes in which these truths are expressed by differing temperaments and differing degrees of insight. The truths which are enshrined in their clauses are expressed according to the insight of those who framed them and are interpreted according to the insight of those who hold them. Till the insight has been acquired, assent to the formula can scarcely be more than a wholesome respect for the efforts of the race to attain truth.

Be that as it may, I am here concerned only with the

children, and with the mothers who accept the view of Religion as Love and Duty. That is what we have to develop. How can it be done?

(a) By the parents' own acts—self-restraint in vexation, justice in authority, kindness, simplicity in daily life, the avoidance of harsh judgments and vulgar gossip; by a life lived in visible allegiance to a Higher Power.

No precepts of Christianity will be of any avail in a household where servants are spoken of contemptuously or treated as "inferiors," where just debts are put off or evaded, where vulgar sordid literature is read, where mean, ill-natured views are taken of neighbours, or dealings are capricious, unjust, hard, or deceitful. The treatment of Sunday worship as a bore instead of a privilege is a flashlight view on the real estimate of spiritual things. A few such instances will outweigh all precepts whatsoever; and to breathe an atmosphere of family jars stifles many souls just out of infancy.

(b) By daily insistence, when occasion demands—most kindly and lovingly, but quite firmly—on perfect candour, complete trust in mother's and father's justice, by small services done for others and small daily courtesies and helpfulnesses.

The Mother is God to the child—the Supreme Being—she is Love and Power and Authority made visible. Even the best of fathers does not at first occupy so high a place. Her guidance is necessarily the first. She need not be perfectly unruffled by domestic worries; there are occasions when a little sharp human anger is the very best thing for a troublesome child—I saw one instance in which the mother's somewhat elaborate self-restraint, in dealing with a very wilful and cross-grained boy, had much worse effects than the brisk application of a slipper—but she must be consistent, and her life must show that she acts from principle, not from whim.

(c) Her first teaching of her child must be untheological; it is not till much later that the meaning of any symbolism can be interpreted.

If symbols of theology are given as facts, one of two results

will occur : either the view of truth is permanently warped, and a virtue made of believing the incredible ; or the child more or less consciously disbelieves while outwardly assenting.

One of the many consequences of the failure to direct the forces of life in these matters is to be seen in the frequent complaints of the growing indiscipline of young people. Boys will not accept guidance, girls go out into the world, taking their own way in life. Even school-children's "strikes" afford a ludicrous illustration of the current inability to distinguish between that which is permanently or only momentarily possible.

It is characteristic that the loudest complaints should come from the advocates of "self-development," who seem to think that nothing is more immoral than to give an order except to enforce obedience. But setting aside the faddists and doctrinaires who, against all experience, maintain that reasonable corporal punishment is "degrading," and cannot see the difference between enforcing duty and tyrannical whims, it is undeniable that the influence of the old over the young has lessened very considerably in late years. It is, of course, no new thing that old men should give good advice when no longer able to set bad examples, nor that they should lament that young men give no heed to it ; but revolts, whether in the home or in the Trade Unions, are certainly more frequent than they were.

Whatever may be the case in politics, in the home the fault is mainly with the old. There is a stage in almost all young lives at which guidance is gladly accepted, provided that it is given as the revelation of principles and not preached at them as maxims. Indeed, I would go farther and always appeal to a child's own sense of what is right. It is better to say, "I do not wish you to do what *I* think right, but what *YOU YOURSELF* can see to be right." If guidance is given in this way the young soon repay the old with a trust which ripens with years.

But that this happy event may ensue it is essential that the old should not erect their own preferences into axioms ; they must keep open minds. Firm discipline in essentials, com-

plete liberty in unessentials, and an intelligent sympathy with the needs of each age, is what is required.

There is an age, usually about five or six years old, at which children appeal to the mother with implicit confidence in her ability to answer questions which often involve the deepest problems of humanity. Nor is it the exceptionally thoughtful child only who does this. A very ordinary little boy will break off his play to ask questions which are sometimes very difficult and often discomposing: Where does the wind come from? How do babies come? What makes the tide? Why doesn't it rise farther? Why do some flowers shut at night and some keep open? Are there really angels? What is God like? These are a few of the posers actually put by children, sometimes thoughtfully, sometimes thrown off in the midst of play.

If the mother puts the child off with the usual evasions, he soon learns to stifle useless curiosity; if she attempts to bring the whole truth as she knows it down to his level, he will certainly be bored and confused. Answers adapted to the age and circumstances will be more or less after this fashion: The wind comes from over the sea. Babies grow in their mother's body before they are born. A big sea-wave follows the moon; it goes no farther because of the slope of the land. Day flowers are the friends of the bees and night flowers are the friends of the moths. God has many messengers that we do not see. God is like mother's love.

If the early teaching is theological, the questions put are often unanswerable *from the literalist plane of thought*. Where was the Garden of Eden? Is it there still? Why was God so angry for one bit of disobedience? Was it fair *on the children* of Adam and Eve? Why was every one punished? Where did Cain get his wife? Are we really made of the dust of the ground? Why did God want animals to be sacrificed? Why had Jesus to be crucified? Did God *want* His Son to be killed? Where did Jesus go to in the cloud if there is nothing in the sky but air? Why didn't God kill the Devil before he did so much harm?

Such are the questions which the "orthodox" teaching invites from an intelligent child. I have heard all of them put and in the last case have had the advantage of hearing the mother's reply. I waited with interest to hear her answer to a question which, however crudely put, is nothing less than the mystery of the Origin of Evil which rises in all thoughtful minds. She said, "Don't ask such silly questions"!!! A look of discontented disappointment overspread the eager little face, and the foolish, thoughtless mother was quite unaware that she had struck a blow at the root of her child's trust in her wisdom.

Had she replied, "Well! if every one who does wrong were killed at once, who would be safe?" that might have satisfied the child for the moment, till a serious question at a more convenient time might have received the reply that the whole story is an allegory—an imaginary tale with a real meaning, not a history: that "Satan" stands for the unseen influence which tempts and misleads, denies all that is good and opposes the love of God. It is well also to give at the same time one or two instances from Æsop or La Fontaine to show how such "fables" can have very real meanings behind them.

These are a few only of the questions put by children. Most of their difficulties arise from the treatment of traditional legends, like the Deluge, or allegories like the Fall, as historical fact. Permanent distortion of basic ideas results, and instead of the concept of God as the Ever-present Power and Love whose ways *are* above our understanding, there is formed the notion of an extra-powerful man, arbitrary and capricious, making a world and drowning it, dealing in magical powers which he has to be entreated not to use, and very severe; whose dealings are but too comprehensible.

"Was God *very* angry with the Israelites for dancing round the Golden Calf?" asked one little girl.

"Yes, dear. So angry that He would have burned them all up if Moses had not prayed Him not to," was the reply, designed to suggest that even eight years old can understand the Divine methods.

"Most people would have laughed," was the child's quite

thoughtful rejoinder! "Out of the mouths of babes and sucklings . . ."!!

Such concepts, implanted in the nursery, are reinforced a little later by well-meaning theologians who bind on men's shoulders the burden of all the old legends of the childhood of the race. From such primitive concepts many persons never recover, and fling the whole overboard as rubbish, or frankly say that truth is unknowable.

If a child feels that his mother's answers spring from deeper knowledge (and children are terribly quick to perceive when answers merely cloak ignorance), he will soon form the habit, so dear to competent mothers, of giving her his entire trust and confidence. Very seldom, and, I think, only of very evil things, should the answer "Wait till you are older" be given. Usually the fact of the question indicates the need for the answer, unless a serious question is asked frivolously, in which case the reply should be deferred to a suitable time and place. This is especially true in matters of Sex, and it should be remembered that to satisfy the curiosity of intellect in advance of the much more dangerous curiosity of sensation is a distinct gain. This can be done quite easily, provided the matter is handled without prudery or physiological detail only fitted for the anatomical theatre.

Too often these early opportunities of winning her child's confidence are lost by modern mothers. The opening mind is nipped and the child soon discovers the uselessness of appeal. The woman who during her whole life has shirked all thought except about her neighbours, her servants, her dress, and her household, is startled, not unnaturally, that her child should want to know anything for its own sake, and imagines that these questionings indicate the dawn of extraordinary genius, or again that they are precocious developments which must be checked for fear of an over-excited brain.

They are neither, and mothers need to realize that mental activity at this age is as necessary as bodily activity; it is the formation of natural channels of healthy interest in external things, wherein the currents of thought will run in due time.

To starve a child of ideas is to hinder his natural growth, and very often to make it grossly materialistic or morbidly introspective. Deprived of his natural outlook on the world and its healthy interests, his mind is thrown back on itself, and becomes, especially in single-child families, much too self-centred. But in place of fresh ideas and healthy self-activity the modern mother of one child has an array of chemical specialities and "hygienic" fads; she gives in to a child's whims till he feels himself the centre of the household, and his bodily desires the whole field of interest. The word "duty" he never hears at all, and the only remedy for greediness is the after-dose of some elaborately palatable medicine.

The mothers of the elder generation did better. Their first concern was to give their children a chart and compass for the voyage of life. They looked forward to their children growing up instead of keeping them babies as long as possible. Their theory of life was doubtless narrow: it was intuitively selected portions of the Bible in their most literal sense. But it was thoroughly believed, and it fitted the general knowledge of the time. My own dear mother did this, carefully keeping the grosser anthropomorphisms out of sight. All went well till I heard the Church Lessons, and then the theory of literal Inspiration prevented her from saying that some parts of the Bible are much truer than others. Told as the drama of the redemption of the soul the teaching was essentially true, and it left ineffaceable impressions of the eternal contrast between right and wrong, of duty to God and one's neighbour, and of the ideals of trust and Love.

Few children are now so trained. Boys of nine come to school seemingly without having heard of God or Christ, and it is noticeable that the most ignorant come from the wealthier homes. The Christian festivals have no meaning for them apart from plum-pudding and coloured eggs. They have never heard of the Nativity in any way to make an impression. One boy of eleven, asked to write out the Lord's Prayer, wrote: "Our father Jart in haven aloud be thy name. . . ." He explained that Jart meant "a kind of king." Many say

no prayers at all ; many others gabble off, "G'd bless fa'r an' moth'r an' make me a goo' chile gentle Jes's meek an' mile look upo' a lil chile pity my simplic'ty suff'r me t' come t' thee." In one case the last word was altered to "tea" ; to "make sense," the boy said.

This state of things is not entirely the fault of the mothers. In secular matters the schools in which they were "educated" are to blame for giving them no taste for literature nor any clue to the true causes of anything in heaven or earth. Girls' schools have copied the empty formalism of a little Latin, a little French, a little text-book history, a little mathematics, and no science, which still prevails in boys' preparatory schools. Of the beautiful legends of Greece, the heroisms of early Rome, the wealth of English literature which they might have drawn upon to open and entrance the minds of their children, most women have never heard. In religious matters they know not what to believe. Literalism has been abolished in some cases, but nothing has been put in its place unless it be a watered-down orthodoxy which is afraid to ask what is or is not really true. The women of 1830 received the current Church teaching which then scarcely any one doubted : the crude theory of creation fitted all but a few philosophic minds. Then came the great physical discoveries ; and Lyell, Darwin, Colenso,¹ Cheyne, and Driver. The history of the development of the world, of man, and of the Scriptures was pieced together. The basis of reasoning was changed from the old dialectic, which started from supposed axiomatic premises and sought to reach a final conclusion by pure reasoning, to the experimental method, which collects data and reasons upon them to an *ad interim* conclusion, admitting freely that all theories are provisional, and will expand as more knowledge comes. English ecclesiastics, who in the fortunate liberty of the national Church might have "proved all things and held fast to that which is good," fought desperately for the old

¹ Some will be amused at the company in which I have placed him, but the influence of his writings was out of all proportion to their literary merit.

"orthodoxy," and in their struggles to defend untenable formulas, forgot the essentials of Religion. The inevitable took place—invulnerable Truth moved forward over the corpses of the theologians.

Great ideas are always simple. We make them difficult by complexity of definition. A child who sees his mother's reverent allegiance to the Higher Power and her acts of worship on Sundays, has no difficulty whatever in apprehending—I do not say comprehending—the Creative Power, the Guiding Wisdom, and the Following Love, and he comes later on to perceive, through small acts of right and wrong, of order and of service, that His laws are the permanent good of the individual, the harmony of the family, and the peace of the world.

The Mysteries of Life are by no means inexplicable. Intelligent children who have not had their natural perceptions warped by theological travesties take them quite easily. It is true that the very immensity of the idea of God as the Immanent Life of the Universe has a somewhat chilling effect if it stands alone. It must be blended with the personal; but this is no difficulty if the child's prayers are made a reality. The wise mother, who, in place of teaching some vague rote-prayer, leads her child to think of the lapses of the day, to ask for strength, and to look for guidance, will soon find that the child will realize that prayer *is* answered. That will be an experimental fact that nothing can afterwards shake. Then as the child grows up, the story of Him who is the Light of the World comes in its due course, and the growing intelligence comes to realize—

The equal Father in rain and sun,
His Christ in the good for evil done,
Their life in the soul, and the Three are One.

Dogmas which present insuperable difficulties when interpreted by numerical and material analogies are no stumbling-blocks at all when explained in terms of Life; and Confirmation

may, and should, be the initiation into the Church to which the family belongs.

So the mother who hesitates and wonders, "How must I teach Religion?" need have no fear. She really means, "How much theology must I teach?" Dear madam, teach your child to be clean in body and in habits; to speak the truth; to obey; to be kind and generous. And if he asks Why?, say, Because only by cleanliness and order can the world be made beautiful. Because untruthfulness is cowardly. Because God is everywhere—not as a spy but a Helper. Because obedience to Him is the way of honour, of fearlessness, of confidence, of joy. Teaching religion is but another word for guiding the growing life, for leading the child to act on what *he himself, not any other*, knows to be right. The largest ideas are the most fruitful. Having once a Roman Catholic boy in my charge, I was asked by the worthy priest to whom, as in duty bound, I confided the boy's theological (or, as he put it, his religious) instruction, what general line was followed in the school. I explained as shortly as possible the foregoing ideas—the direct personal relation of the child to the Father in Heaven. "Ah yes!" said the good man, "I see; the irreducible minimum, the dry bones of religion."

Of all wasted words, argument with a priest is the most futile; having the absolute truth, he is *ex officio* impermeable; and I did *not* reply, "Not *my* irreducible minimum, but the twin truths whereon Christ founded His teaching of love towards God and goodwill towards men."

Jesus Christ did not define Religion: His mission quite apart, He lived it. But whether because no "beliefs" but those which result from his own perceptions are of value to a man, or because He knew that others would provide the formulas, He laid down no creed of any kind. There have been many definitions since. St. James says that it is to visit the sorrowful in their affliction and to be unspotted from the world. The author of "The Greatest Thing in the World" says: "We hear much of love to God; Christ spoke much

of love to man. We make a great deal of peace with heaven ; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world."

Neither of these definitions deals with creed. They are applicable to any of the intellectual formulas which satisfy any order of mind. They imply only two verities which the larger vision and greater knowledge of the present day should illustrate and amplify—the combined Love and Intelligence which work in Matter, producing Natural Law ; and in Mind, producing moral principles : and the deathless soul which stands in indissoluble relation, consciously or unconsciously, to that same Father of Lights with whom is no variableness, neither shadow of turning. The deepest discoveries of the nature of the Atom and the Cell bear witness to the first : where there is Motion there is, or has been, Force : where there is Order there is, or has been, Intelligence : where there is Beauty there is, or has been, Love. The co-ordinated laws of Nature are the Revelation of the Immanent God. That reign of Order and Law in human hearts gives joy and quietness and confidence and strength. It is the only possible permanent cause of peace on earth, for it only can make men of goodwill. It alone can dispel the "Great Illusion" of aggressive war. Its laws are the modes of action of an eternal and abiding Love and Intelligence which are interior to the natural forces as they in their turn are interior to Matter.

The second fact is experimental—Any one who tries to enter into personal relations with that Love can do so.

Speak to Him, thou, for He hears, and spirit with Spirit can meet ;
Closer is He than breathing, nearer than hands and feet.

And the response is satisfying—it is the work of the Comforter, in the original and proper sense of the word. Com-fort once meant *cum-fortis*—with strength. It has been perverted to mean luxurious ease. But the comfort which the Lord and Giver of Life—the healing Spirit of God—gives

to the soul, is growth to surer perception and increasing strength, to more and more health, discernment, and resolution. To the human soul the Divine Love, which is above and includes Personality, becomes personal. To "consider the lilies, how they grow" is still the clue to understanding: the Immanent Power gives it form and colour—each lily of the field has its full share, it could have no more if it stood alone, it gets no less among millions of others. God is the Father in Heaven as well as the Creative Energy of earth, the Christ in total humanity and the Guiding Spirit in each heart. We need only be quite simple and ask as we really do feel, not as we think we ought to feel, or in certain set forms of words.¹

The women of to-day who have lost their religion must recover it before they can take their rightful place as directors of Life, for it is Religion alone which shows a logical end and purpose to life in which all may meet in goodwill and therefore in peace. Such goodwill can only come about by conformity of human wills to those laws of moral beauty and order which are the expression of that Will of God which is nothing else than physical and moral hygiene. It was often on George Eliot's mind and on her lips that the only worthy end of all learning, of all science, is that human beings should learn to know and love one another better. This extended sympathy is the true purpose of all literature and all intelligent travel.

The return to Religion is difficult only when it is confused with forms of belief. There is no need whatever to try to solve Sphinx riddles or to find a world-formula of any kind. All that is needed is the earnest desire to understand one's duties and perseverance to do them. Let all who feel their need of guidance act on St. James' practical advice: "If any man lack wisdom let him ask of God, who giveth to all men freely and upbraideth not." The woman who does this will soon

¹ Not that liturgical forms are unmeaning (unless we make them so), but that we must learn to realize just what they meant to the writers and just what they ought to mean to us.

find her views clear. She will not get verbal problems solved for her. To perceive truly is one thing, to define is quite another; but she will get very distinct understanding of the nature and goal of human life. She will perceive that Christianity is not a theory, nor a creed, but sublime and divine common sense—common sense applied to spiritual causation. Freed from all monkish traditions, what are the Christian virtues but the conditions of morally sane life? What is “meekness” but reasonableness as opposed to self-assertion? What is humility but the recognition that a man can never be so absolutely right as to warrant refusal to listen to reproof, never so guiltless that he might not himself have committed the meanness or the crime he condemns? What is unselfishness but the root of courtesy? What is chastity but the recognition of the equal rights of womanhood and of the sacredness of the life-forces? What is temperance but self-control? What is Love towards God but perception of the wonder and glory of the Universe—the going out of the soul in reverence and devotion to the Power in whom worlds have their being, but who answers the heart-cry of the spirit of man?

Does any one deny that these are the true causes of peace on earth? Does any one feel that these are artificial, or monkish, or pietistic? The woman who realizes that Spirit is the motive power of the world, and its laws the *vera causa* of all evolution will gain wisdom in advance of that bitter fruit of mistakes which we call “experience,” and she will be doing her part in training the generation which will set spiritual verities above all the forms of their expression and will make them principles of conduct. Then will cease not only the conflicts of the young with the old, but many other conflicts also, and then will come in that New Order when “men shall no longer say to one another, ‘Know the Lord,’ for all shall know ME, saith the Lord, *from the least to the greatest.*”

The founders of American Union (Washington, Hamilton, Madison, and Jay) abhorred "Democracy," and took every precaution that occurred to them to ward it off. Their aim was "Popular" or "Representative Government"—a thing which they conceived to lie almost at the opposite pole. Their ideal was a state, the citizens of which chose their leaders at stated intervals and trusted them. Democracy in their eyes was a political chaos where the people chose its servants, and expected from them only servility. There was an ever-present danger, calling for stringent safeguards, that the first, which they esteemed the best of all constitutional arrangements, would degenerate into the second, which they judged to be the worst.

Until times not so very remote it was only the enemies of Representative Government, or its most cringing flatterers, who spoke of it by the title of Democracy. Gradually, however, in the looseness of popular discussions, the sharpness of the original distinction wore off, so that the ideal system and its opposite—the good and the evil—are now confounded together under one name. There is no good in fighting against current terminology ; but it is as well to bear in mind that terminology has no power to alter facts, and that the difference between the two principles still remains as wide as it was at the beginning.

When a people becomes so self-complacent that it mistakes its own ignorance for omniscience—so jealous of authority and impatient of contradiction that it refuses to invest with more than a mere shadow of power those whose business it is to govern—when the stock of leadership gives out, or remains hidden undiscovered under a litter of showy refuse—when those who succeed in pushing themselves to the front are chiefly concerned not to lead, but merely to act the parts of leaders "in silver slippers and amid applause"—when the chiefs of parties are so fearful of unpopularity that they will not assert their own opinions, or utter timely warnings, or proclaim what they know to be the truth—when such things as these come to pass, the nation has reached the state which was dreaded by the framers of the American Constitution, and which—intending to warn mankind against it—they branded as "Democracy"!—F. S. OLIVER, *Ordeal by Battle*, p. 171.

Lords and Commons of England, consider what a nation it is whereof ye are the Governours : a nation not slow and dull but of a quick and piercing spirit, not beneath the reach of any point the highest that any human capacity can soar to.—MILTON, 1637.

CHAPTER XIII

THE NEW DEMOCRACY

Tell me that a certain course is *right*, or that it is wrong : but never let me hear the word "expedient."—QUEEN VICTORIA TO LORD PALMERSTON.

Let the toffs fight it out ; the working man has nothing to lose.—*Popular remark on the Recruiting Posters.*

JUST a century ago the Napoleonic wars, which cost Europe six million men and an uncounted multitude of women and children, came to an end. Four allied nations were in occupation of Paris, and the hopes for a perpetual peace were as high as they will be when the present terrible struggle is over.

The Czar Alexander desired such a peace above all things. He hoped to base it upon the only durable foundation—"the sublime truths which the holy religion of Our Saviour teaches." He drafted a treaty, known as the Holy Alliance, in which the signatory Powers—Russia, Austria, and Prussia—declared that "the present Act has no other object than to publish in the face of the whole world their fixed resolution . . . to take for their sole guide the precepts . . . of Justice, Christian Charity, and Peace, which, far from being applicable only to private concerns, must have an immediate influence upon the counsels of princes, and guide all their steps."

They expressed their desire that all other Powers acknowledging the same principles should enter the Holy Alliance, into which they would be received "with equal ardour and affection."

There is no reason to doubt the sincerity of the signatories.

The Czar had, in 1804, declared the same purposes to Pitt, who entirely concurred in them, declaring his wish "to form the closest union with the Emperor," and he wrote :—

It appears to me necessary that there should be concluded at the period of general pacification, a general treaty, by which the European Powers should mutually guarantee each other's possessions. Such a treaty would lay the foundation in Europe of a system of public right, and would contribute, as much as seems possible, to repress future enterprises directed against the general tranquillity; and, above all, to render abortive every project of aggrandizement similar to those which have produced all the recent disasters of Europe.

Why did this project fail?

Because its *mobile* was in the personal feelings of a few men who must in any event soon pass from the scene.

Because, therefore, it did not set in motion the true causes of peace, which are the training of the new generation in those same principles of Justice and Charity which alone can rule human passions. It was undemocratic and rested in the will of princes.

Because from its outset the men to whom all real belief in spiritual forces is "mysticism" used it as a tool for reaction and for the repression of all liberal movements.

Metternich called it "a loud-sounding nothing." Castlereagh described it as "a piece of sublime mysticism and nonsense."¹

When it took definite shape in the Quadruple Treaty of November 1815 between Austria, Britain, Prussia, and Russia, the signatory Powers undertook to meet at fixed periods to consult on common interests and for the consideration of "the measures which, at each of these periods, shall be considered the most salutary for the repose and prosperity of the nations and for the maintenance of the peace of Europe." France, under the restored Bourbon dynasty, was admitted to the concert in 1818.

Thenceforward, mainly under the direction of Metternich,

¹ See *The Nineteenth Century and After*, October 1915, "The Concert of Europe," J. A. R. Marriott.

whose one aim was to restore the *ancien régime* and undo the work of the Revolution, it became an instrument for the restoration of absolutism. Britain therefore withdrew in 1820, and the three Eastern Powers declared by the Protocol of Troppau (November 1820) that

the States which have undergone a change of government due to revolution, the result of which threatens other States, cease *ipso facto* to be members of the European Alliance, and remain excluded from it until their situation gives guarantee for legal order and stability. . . . If, owing to such alterations, immediate danger threatens other States, the Powers bind themselves by peaceful means, *or, if need be, by arms*, to bring back the guilty State into the bosom of the Great Alliance.

"If need be, by arms!" Thus was the plan of the Holy Alliance transformed into a compact for interference in the domestic affairs of States whose self-chosen modes of government did not commend themselves to the Drei-Kaiserbund of that day.

Austrian occupation of Naples and the insurrections of Spain and Portugal followed. In 1825 Alexander died, and was succeeded by Nicholas, who had quite other aims than Justice and Christian Charity.

Mr. Marriott concludes his notable article in these words :—

It is said that when the peace project of the Abbé de St. Pierre, which was on the same lines as the Holy Alliance, was submitted to Cardinal Fleury, the Cardinal laconically observed, "Admirable! save for one omission; I find no provision for sending missionaries to convert the hearts of princes."

No project, however ingenious, has any chances of success which does not provide missionaries who will secure a change of heart among the sovereign peoples with whom the issue now rests.

If, and when, that change of heart can be effected, but then only, the Holy Alliance of the peoples may succeed where the Holy Alliance of the autocrats failed.

Women are the only missionaries who can effect this change of heart; but of such a change there are small signs. On the contrary, there is a very visible tendency to imagine that a public diplomacy which can have no effect but to offend and irritate other nations by ill-informed comment on their internal

affairs; the substitution of a new set of class-interests regardless of the rights of minorities and the principles of Justice; and a Pacifism which ignores all inconvenient facts and the solidarity of all classes, will seek to establish mere doctrinaire declarations for the change of hearts which alone can secure abiding peace.

The words prefixed to this chapter, which most of us have seen at the beginning of the war, when instant national action with our whole strength, even in its condition of unpreparedness, would have gone far to decide the first campaign, and would have convinced the world that the heart of Britain was alive and awake, are typical of the sloth, selfishness, and ignorance which all democracies have to fight against and overcome, if they are not to perish in men's blood and women's tears.

Sloth which resists knowledge of facts, Ignorance of the essentially common interests of *all* classes who make up the nation, Selfishness which suppresses the generous impulse because of a supposed class-advantage, Conceit imagining itself competent to decide the most complex issues, and Cowardice under the disguise of reasoning—these are the conditions of disaster, not only in war but in every problem of peace. These were the primary causes which destroyed the republics of Greece and Rome. Where the people exercise the functions of kings they must show kingly qualities, and the most kingly of all qualities speaks in the words of the Great Queen: "Tell me that a certain course is right, or that it is wrong; but never let me hear the word 'expedient.'"

It is not too strong to say that the democratic "leaders" who wait for a mandate from the crowd exactly invert the royal desire to maintain the right.

"Let the toffs fight it out!" What do these words really mean? That the capable men who can see, the generous who love their country, the noble who hold their lives cheap, should perish, as the splendid army that stemmed the German rush perished—one against twenty—to save fools who cannot

see and cowards who will not. That this was not the feeling of the majority, the recruiting returns of the first nine months of the war are sufficient proof. The opposition to national service equally proves that something very like it was the feeling of those who, unneeded for essential services, nevertheless hung back to profit by the courage of those who went. In some of these cases the depth of fatuous ignorance was such that, ignoring the crimes committed in Belgium and the ruin of that unhappy country, annexed by Germany and therefore not an enemy country as we are, they did actually declare their indifference whether the German Kaiser or an English constitutional king should rule England; they did actually desire that the brave and the noble should fight instead of them; they did actually get under the umbrella of badges and buttons to hide their shame; they did flock into "reserved occupations" to shirk a man's honour; they bragged of British successes and British valour while they skulked at home and drank in the public-houses; they denounced the newspapers which sought to open their eyes to facts; they set their trade privileges above the safety of the nation; and they were without the religion which would have given them a moral motive to correct their profound ignorance of German policy, history, and the facts of life.

In *The Times* of February 21, 1916, on one page the headlines tell of the fall of Erzerum, the rout of the Turkish Army, and in the next the first words to catch the eye are "Strike in a Cartridge Factory," fomented by Labour leaders who in the day of national distress demand higher and ever higher rates of wage.

If the New Democracy were like this, no franchise, no legislation, and no political devices could save it from the ruin which dogs the steps of greed and selfishness.

The little books wherein ardent Socialists depict the millennium of physical comfort which they claim that the adoption of their various schemes would bring about have one common feature. In these ideal republics it is assumed that all citizens are honest, all industrious, all reasonable,

all truthful; and it is implied that they are so because of political opinions which the cold outer world labels Socialism, Collectivism, Syndicalism, or Anarchism. That any system of government soever would' work well under this postulate, would not seem to have occurred to the writers. But men do not secure a certain theory of society and then proceed to act virtuously; they act virtuously, when they do so at all, because they feel certain moral principles; they then try to frame a society which shall express them. But the virtues come first. These writers put the cart to draw the horse.

Men will never *think* alike; for their habitual thoughts are bred of their experiences, i.e. of the differing social and intellectual environments in which they have been brought up. Thoughts belong to the transient mind and the local experiences. But men may readily *feel* alike under the impact of facts which all can see or of principles which all can acknowledge.

Men have never thought alike, but they have often felt alike; for emotion flies from soul to soul in a whole nation, from monarch to scavenger. Many times in the history of the world nations have been moved by a common feeling and united by its logical consequences; and then their united energies sweep away all barriers and prevail over all opponents. Such a wave swept Arabia in the time of the successors of Muhammad, and Europe in the time of the First Crusade. Such a wave of feeling united England against Philip and Holland against Alva. The same spirit made the Poles the bulwark of Europe against the Turk, it united the Swiss against Austria, and sustained Washington's raw country levies against Cornwallis's trained soldiers; it carried the principles of the Revolution into every country of Europe, and to-day inspires in France the fixed resolve to end militarism, not by the resolute credulity of "pacifism" but by the organization which brings Victory. For let us make no mistake—"Que ça ne recommence plus," is the sentiment of the people and the Ministry alike.

Self-sacrifice for a principle—this is the one historic

means whereby internal unity has been achieved and heroic deeds have been done. It is the triumph of feeling inspiring—not the desire to kill, but the willingness to die; uniting the most diverse minds acting from the most diverse motives, interpreting the need according to the temper of each man, but throwing the energies of all into effort for the one end. Men have never thought alike, and when the Socialist writer makes his puppets do so, they are unconvincing, because they are, all of them, only himself under various disguises of age, sex, and condition. The ideal is impossible; it is opposed to the facts of life.

But the ideal that men should feel alike on the great principles of conduct is not impossible. It is the ideal of Religion—an ideal which is not only possible but is the one condition of harmony. All men can hold the same principles, and if those principles are true, i.e. if they are borne out by physical facts and laws, and by vital facts and laws, they do not interfere with the free play of personal liberty. Right thinking, in this sense, is possible to all men, educated or uneducated—so long as they recognize primary principles.

To one the only possible idea of GOD is that of a magnified man looking down from the sky; to another He will be regarded as the Author of the Bible; to another, as giving her authority to the Church; to another, the Creative Principle which directs Evolution towards Righteousness; to yet another, as the "Father in Heaven" both immanent in and transcendent to the world of Time and Space. These differences are differences in power of perception—the essential is the recognition of allegiance to that Higher Power. Of this all men are capable, without exception. All—each in his station—can do justice and love mercy; all can act in obedience to GOD; all can feel themselves members of one body, and responsible for one small part of the social order which depends on right-doing, and on right-doing alone.

There are, however, two great truths which underlie Socialist anticipations of the future—the one economic and industrial,

falling mainly into the province of men; the other religious and personal, falling mainly into that of women:—

I. Largely increased production of all the materials for civilized life. To bring the decencies of life—the means of health, homes, leisure, and intelligent recreation—within the reach of all, the healthful products of human industry must be many times more abundant than they are now, and the “profiteering” which makes huge fortunes out of diverted earnings must be ended.

There is no need for spoliation of private property to abolish destitution, nor for concubinage to repair the waste of life. It will suffice in either case to replace the causes of ills by the causes of good. Compliance with spiritual law will fill the gap in either case.

Money is but a means towards this general employment and usefulness; it must be used so as to fulfil its purpose. That is what Ruskin meant when he said, “There is no wealth but life”: nothing is truly wealth but that which makes healthful, happy men and women. When a field goes out of cultivation because wages are too high to make the ploughing, weeding, and reaping “pay,” the country is poorer by the lost crop and the unemployment; we are wasting natural increment under an illusion of personal gain.¹ When you see in every town scores of small shops all selling the same things, it should be obvious that the ranks of distributors making illusory “profits” out of the goods which others manufacture are unduly swelled. Such men are not wanted as distributors and ought to be producers. When handworkers “ca’ canny” and reduce the level of output of the best workmen to that of the worst, the ingenious device is aptly described by the only really witty German proverb that I know—

As an expedient, devilish clever;
 Apart from that, it might be called damned silly!

¹ In France the acreage of cultivable land per capita of the agricultural population is 4·89; in Britain 7·61.

It is stopping the very development they wish to bring about—that the things now within the reach of the few should be accessible to the many. Abundance of production and equality of opportunity for all is the first problem before mankind.

II. The second is general Honesty and Truthfulness : that public opinion should condemn all trickery, all falsehood, all deceit, all unearned gain, and all profit won by another's loss.

It is not too much to say that the most difficult task for those who have to deal with the average man is the prevalence of shameless lying. An officer of one of our large liners writes to me :—

“What strikes me most forcibly is their entire lack of truthfulness : they tell any lie that comes to the tongue, frequently without any necessity whatsoever. They will pledge you their word of honour in the most convincing manner when they have no intention of carrying it out. I have had so many cases of deceit and cunning that they have made me loath to try to help any of them so long as I am at sea. Two voyages ago I had a young fellow who worked well, was intelligent, sober, and appeared straightforward ; he came to me and asked if I would take him on again, and at a little more pay. I knew that his home was in the American port to which we were bound, and that there was a great likelihood of his merely working his passage and then deserting. I put this to him, pointing out that if he did desert he would leave me a man short, whom I could not replace ; and he swore by all he held sacred that he would not think of doing such a thing—he realized what it meant to the ship and to me—‘ he wasn't a feller like that,’ etc., etc. Well ! I took him on again, partly to prove him, and partly to help an apparently good man. When we arrived he asked me for a day's leave to go home and see his people ; he returned at night, took his clothes ashore, and I never saw him again. In his case, of course, there was a motive, but I have had numbers of similar cases of men *asking* to be taken back, and at the last minute never turning up, without apparent reason at all.”

How often can verbal promises in trade or politics be relied on ? In what proportion do we meet those who are more anxious to adjust their opinions to facts than to justify their prejudices ?

And yet, as a nation, we love truth. There are countries

where the charge of lying is not an insult. With us, even in Parliamentary answers at question time it is obligatory to keep within a form of truth while conveying an entirely false impression. But men trained in a profession whose most brilliant "successes" are won in "difficult cases," i.e. by making the worse cause appear the better, cannot understand all at once that in the dreadful Court of War, which is the bar of judgment of the Living GOD, verbal triumphs are valueless, and only realities avail. Is not the rule "Let your yea be yea and your nay, nay" borne out as the plain common-sense condition of all real success, because it is the root of confidence between men?

In 1848 the French national workshops showed half a million of men on the pay-roll and numbers increasing, while output actually decreased. Political cabals among the "workers" to secure more pay and less work menaced bankruptcy to the country. The closure of the workshops was followed by barricades in the streets. We all know that absence of supervision means bad work and waste of money. There is a Portuguese proverb that "to put on workmen and not overlook them is the short road to ruin." Not far from half the energy of mankind is devoted to supervision, precautions, punishments, and other deterrents which would be unnecessary if men and women realized that unearned money brings a curse—the curse of idleness, shirking, and deceit, the curse of luxury and selfishness, the curse of suspicion and distrust, the curse of the criminal mind, the curse of ambitions, and the curse of aggressive war.

The one real danger of widespread prosperity is simply and solely that in our affluence we forget justice, forget honesty, forget self-control, forget the claims of others—in one word, we forget GOD.

There is an honest and a dishonest Syndicalism. Honesty shares losses as well as profits; Dishonesty would share profits only. It is quite possible that we may see National and Municipal Workshops; it is easier to establish these than to arrange the sharing of losses. The conditions of success for the Municipal Workshop are primarily ethical:—

(a) It must pay its way—the current rate of interest on the capital employed ;

(b) Its bookkeeping must rigidly follow facts, referring all charges to their true heads without fear or favour ;

(c) Politics must be left outside the yard gates.

The great causes of failure attending such enterprises have always been :—

(a) That workers are wasteful of material, still more wasteful of engine-power, and most wasteful of time ;

(b) That heads of account are devised to conceal unwelcome defects in management or labour-time ;

(c) That workers use their votes in the true spirit of autocracy to terrorize and to compel unjust policies.

Dishonesty and untruthfulness are so closely linked as to be almost indistinguishable in action. Lying supports laziness and fraud—they cannot exist without it. Untruthfulness is the shadow of dishonesty, and it colours all social and national life, from the housemaid who breaks a glass up to the party politician who puts forward an “election cry” which he knows to be false, and the government which builds up a fabric of lies to mislead its own people.

To train the kind of minds to whom both these poisons of all human relationships are abhorrent is mainly the work of women, for “as the twig is bent, the tree is inclined.”

But “untruthfulness” is purely negative. It is therefore not to be banished by any repressive efforts, but by a great and positive moral principle—that love of truth which is but another name for insight into the real nature and causes of things—the ardent desire to see all things exactly as they are apart from all conventions soever.

In this we English are nationally and lamentably deficient ; hence the prevalence of “optimists” and “pessimists,” neither of whom can be induced to look to any facts except such as please their respective temperaments. Nowhere else in the world (so far as my experience goes) does one hear that very frequent English phrase: “Oh, I should not *like* to believe that !”

Love of truth is very much more than hatred of lying : it

means the will to understand—the recognition that our own view is necessarily very partial, and, almost necessarily, biased: it is the desire to give due weight to the reasons advanced by others, and to regard argument not as ingenuity in supporting a set of opinions, but as a means of arriving at truth. Does any one claim that these are characteristic of party government or denominational religion? Does any one claim that outside the realms of physical and natural science they are common characteristics at all?

Does any one assert that such truthfulness is impossible for any class soever? Does any one deny that with such general truthfulness 90 per cent. of the causes of quarrel would be removed? Till such general truthfulness obtains there will be no New Democracy; only the old ambitions, the old chicanery, and the old wars.

National truthfulness is the crux of reform, and it is to the next generation that we must look for the change.

It can be made. But it will not be made till we start from the only rational basis for truthfulness—that GOD is; that the soul is the real self; that its growth to nobility of character is the only *Human* evolution; that falsehood puts us outside that development, blinds the eyes and stunts the growth; that it poisons the relations between man and man and between man and woman by destroying trust; that the boy who lies is dishonouring himself, his parents, his teachers, and his nation; and that the habit of lying prepares awful miseries for the liar, whose soul must at “death” pass into the open condition where we are seen by all—by friends and enemies—exactly as we are, every meanness revealed, every deceit uncovered, every secret made known. But while numbers of primary school teachers deny these roots of honesty, how can we expect anything but short-sighted material interests to be the determinants of conduct in their pupils?

I. What Parents can do.

Parental efforts, when exerted (and in large classes they are scarcely exerted at all), are usually directed to the punishment

of detected, deliberate, and *inconvenient* lying. But small pains are taken in the great Middle Classes to encourage the love of truth which associates personal honour with reliability.

The falsehoods of normal children arise, (1) from carelessness, (2) from the desire to gain an end, (3) from vanity and "pose," and (4) from fear.

The first is the most common: the habit is fixed by the indifference of the parents to excuses and random words; the child is not led to feel that untrustworthy statements are a disgrace and reliable ones a source of honour.

The second is nearly as frequent. "Have you written to your grandparents to thank them for that sovereign they sent you on your birthday?" I once asked an idle youngster of ten who wanted to go out to play. "Yes; I did that yesterday," was the reply, which gained his end. Subsequent letters revealed that this was not the case. He still held to his statement, but broke down under cross-examination. Then the real feeling came out; he retorted, "I thought it didn't matter—they are very old and will soon be dead." His parents were in India and he had been brought up by grandparents, who had lavished indulgences but had withheld discipline. "I couldn't help it; Satan made me say it," was the next excuse. The rejoinder, "Very hard on you; how he must laugh when you get caned for lying," was more effective than any admonitory theology!

The falsehoods of vanity, brag, and "pose" are best met by contempt. "All these wonderful things seem to happen when no one else is by," said a schoolfellow to a boy much given to bragging, and the cold douche, occasionally repeated, cured an incipient habit with which we are all familiar in the adult egotistical bore, who, as a rule, has not had the advantage of five years in that public-school atmosphere which of all others is most fatal to this kind of "bad form." Children's excuses, which are nearly always false, mostly arise from vanity, not from fear—the vanity which cannot endure reproof. In four cases out of five parental carelessness accepts them and the child acts accordingly.

Last come the falsehoods of genuine fear—on the whole much the least frequent. When they occur they are a sad testimony to nervous instability or to misplaced severity and disproportionate punishment⁹. For this, the only remedy is kindness—plenty of time for the first answer—assist courage by the reminder that few faults are serious till added to by a lie—give ample time for reconsideration—exact only small penalties for the fault confessed—and make truthfulness a special point of honour. A child's truthfulness is the best test of his character. No grave fault can co-exist with truthfulness; it brings all other qualities in its train.

There is no need to repeat here the means whereby the mother can form the habits of a lifetime in the first eight years of her child's life. This one habit of truthfulness would go far to make a trained democracy. It is the indispensable foundation of all valid education.

The dangers of democracy are moral, not intellectual. They are the dangers of childhood—and the parents who form in their children the habit of honourable truthfulness, the habit of cleanliness, the habit of kindly help, the habit of intelligent interests, are putting an end to the personal gossip, the illwill, and the strife of tongues which are not only the greatest bar, but the only real obstacle to the peace of the world.

There is one thing more which touches parenthood very closely, and must not be ignored: the single-child family, always a misfortune (as indicating lack of vitality), and sometimes race-suicide.

Forty years ago a fearless woman and a Labour politician jointly published a book called "Fruits of Philosophy." It contained instructions to working men and women relative to the limitation of families. Its argument ran (if I remember rightly) that the burden of bringing up children presses heavily upon labouring men; that this discourages marriage; that over-population is a menace to national well-being; and that it is better to rear one or two children well than to bring into the world a number for whose needs the parents

cannot fully provide. Since then the same arguments have been put forward in several serious works, more especially for the refined and cultivated classes who enjoy much larger means. That in these classes, the advice is followed by many persons, the low birth-rate of prosperous neighbourhoods leaves no room for doubt.

The assumption at the base of these arguments is that men and women are only higher animals, and therefore that any devices which increase pleasure are sanctioned by philosophy and good sense.

"Once ye were apes ; now is man ape in a higher degree than any ape." The authoress of the booklet above quoted made recantation of its tenets when she was convinced by psychic facts, admitting neither doubt nor denial, that the soul is a reality and not a mere synonym for the transient mind, nor the sum of the functions of physical life. In addition to the disproof of the fundamental assumption by the facts of survival of bodily death, and the soul's relation to Divine laws, this Neo-Malthusianism is disproved by physical facts:—

1. It means the survival of the least fit. For even if it were true that the offspring of the single-child family is better brought up than others, their number must be a descending series. Out of a thousand persons following such a plan there would be at most five hundred children in the second generation, and two hundred and fifty in the third. In the fifth their number would be insignificant and in the tenth they would be extinct ; while the less fit continue to multiply.

2. But it is not true that the children in single-child families are well brought up. A few are, but most are not. An experienced eye can see at the first glance the coddled, overfed, under-exercised, petulant, wilful, and undisciplined boy who has had no brothers and sisters to give way to, has heard far too much adult conversation in a luxurious and pleasure-loving home, who has been made the centre of the household, and thinks his own ideas as good as any one else's. At school, whenever a

boy shows these proclivities it is usually found that he is an only child.

3. It degrades womanhood ; for instead of promoting early marriage, it too, readily lends itself to licence without marriage at all.

The single-child family is really based on the cowardice masquerading as prudence which refuses natural human risks ; on the softness which will not live simply and forgo enervating and expensive luxuries in food and drink ; on the vanity which prefers social display to honest simplicity ; on the selfishness which allows games and amusements to outweigh parental duties, and casts away the great happiness of the old—to see a strong, clean, and successful generation growing up to carry on the traditions of the family and perpetuate its name. Lastly, it is founded on a false psychology which looks to physical life as the only real one and places Neo-Malthusian fallacies above the eternal laws of clean life, unselfish love, and noble purpose, by which alone the New Democracy can endure, which would in two generations obliterate the awful losses of this terrible war.

II. *What the School can do.*

The main purpose of the school might be defined as to awaken the love of knowledge for truth's sake, the desire to see truly the causes of things in the Virgilian sense—“*Felix qui potuit rerum cognoscere causas.*” Common sense tells us that though “education” involves the physical and moral training which are the basis of health and of the best kind of success in life, the *raison d'être* of the school is intellectual—the methodical means of opening the vast possibilities of usefulness and pleasure which arise from a trained understanding. Many women do not readily perceive this. “It does not matter how a girl is educated,” I have heard some say—“education only makes suffragettes.” And the suffragists retort on the “harem-woman”!

Given the initial stages of character built up by wise home management, it is the business of the educator, first, to pro-

vide an environment in which these will grow to maturity ; and, secondly, to develop harmoniously the three aspects of life—health and strength of body, informed understanding, and resolute moral effort. He can do this only by awakening the interest and satisfaction which we feel when we are aware that we are seeing things as they are. To effect this purpose he must base his programme on *facts*, not on opinions or doctrines, but on facts, physical and intellectual, and, above all, spiritual facts. Even Mr. Gradgrind was not altogether wrong in his insistence on facts ; his mistake was in considering physical facts only. Facts are our only intellectual warrant for truth. They are the basis for reasoning and the revelation of laws. The age of dialectic as the means of arriving at truth has given place to the age of experiment.

It is the selection among facts whereby the sound educator is seen—the educator who succeeds in showing that all physical results are only to be understood by the actual forces which produce them ; that all human results depend upon human ability and character using the means at its disposal, and that the moral law is more sure in its results than physical law—the tremendous literal truth that it is easier for heaven and earth to pass away, the earth to fall into the sun, and the courses of the stars to change, than for one tittle of the moral law to fail.

But here, more than anywhere else, good intentions are but the starting-point. Nowhere are the clear thinking which sets the definite aim, and the scientific foresight which plans the means extending over a series of years, more required ; but nowhere is method more haphazard and “ muddling through ” more universal. The great professional bodies which direct Medicine and Engineering, the Military Schools, and the Technical Colleges are at one in their condemnation of the lack of system which sends them students who have never had any real grounding in comprehension of rudiments and have never been taught how to learn. To meet the defect, the Naval authorities have actually had to found a school of their own. The Military authorities have had a similar scheme to Osborne under consideration.

A little Latin and less Greek—insufficient as culture and unpractical as philology; seven to nine years in French classes, resulting in inability either to speak or to write the language; bad English spelling and composition; an all-but-complete ignorance of the application of mathematics to practical purposes of understanding; profoundly inaccurate ideas of what science means, and an aversion to all literature higher than the fourpenny magazine, are the rule rather than the exception among Public School boys, and till parents know what to demand from the schools, this state of things will continue. When parents insist on results—the ability to speak and write two European languages besides their own which Dutch and Belgian students acquire, a sound knowledge of physics taught by mathematical methods along with the mathematical concepts of Energy and Force, a really cultural acquaintance with the *ideas* of classical literature, a living appreciation of the treasures of our English tongue, and a taste for reading as the means of keeping in touch with the age, for every intelligent man and woman—then the schools will meet the demand, and will devote themselves to training minds which have wider interests than football and golf, and can vote with more intelligence than on the party ticket.

Literature: not talk round about it—summaries of birth-place, biography, and influence; but literature itself, with all its power of appeal to the imagination, to the love of the beautiful and the heroic, to the hopes and fears of the race, is as suitable to the Primary as to the Public School—though not by the same media nor to the same degree. It is the great humanizing influence in the fields of intellect; it is the great means of awakening sympathy with noble and heroic minds. The unity of Celtic national sentiment is largely due to the early absorption of folk-lore, legends, and traditions handed down which connect the hearer with the storied past. In many humble Irish homes these tales are told—English cottages have none such—which accounts for many things.

Science: not memorized 'ologies and transitory theories; but real knowledge of the proved laws of Nature, real percep-

tion of the relations between Matter and Force, Means and Ends, Energy, Time, and Space, i.e. intensity and direction of Power under given conditions. Such science is the key to clear thinking and the groundwork for later specialization, while half-understood specialisms and crude theories are windy, empty knowledge, which when they dominate the mind and are turned into principles of action, are capable, as Germany has shown, of turning the world upside down and reversing the development of a nation.

This is the work of the School, and all its knowledges must be selected to those ends. All else is the "witless knowledge" which feeds vanity and breeds atheism, an atheism all the more deadly that it is practical and unconscious rather than theoretical and argumentative.

III. *What the Press can do.*

Before the advent of the halfpenny paper, the "penny dreadful," the fourpenny magazine, and the "shilling shocker," an earlier generation read books. These were relatively few and were carefully written, and their readers had a loose idea (based on a general notion that a writer must have studied his subject impartially) that what they read in print must be true. Under the torrent of crude opinions, sophistical appeals to prejudice, hasty generalizations and morbid sensationalism, many educated persons are coming to the precisely opposite anticipation. Once we read books and thought over them; then we read the newspapers and discussed them; now we read the headlines and doubt them! How has this come about?

Mainly, I think, because pressmen have not time to verify statements before printing them; secondly, because the observers on whom they rely have not been educated to observe cause and effect. They put suppositions in place of natural laws, and write from party spirit, party interests, and party rancour.

I once heard the editor of a large London daily, replying to some subversive facts, say: "My dear fellow! If we considered

the question all round like that, we should lose half our readers. We stand for a certain view ; it is our business to present that view as convincingly as possible.”¹

The net result is that the plain man, who really would like to be told the truth, is bewildered. He also comes from schools which do not make it their business to teach those real first principles of science and ethics which are a sure guide through the maze of human affairs—principles of number and quantity and proportionate values—principles of force and causation—principles of sympathy with other modes of thought—principles of accuracy in the meaning and use of language, and principles of that essential religion which has little to do with creeds but links the seen with the unseen world. He has, or thinks he has, no time for reading, and he soon gives up the attempt to think out anything, and hopes that things will come right somehow without his aid. Such men create a public opinion which cannot look ahead, and will not trust those who do ; which cannot distinguish between the vaticinations of “pessimists” and the reasoned anticipations of those who state causes ; and is at the mercy of plausible sophists who change their standpoint from day to day and seek only to anticipate the ballot.

The Press might give us clear thinking on ascertained facts unbiased by party *interests*. We shall not get rid of party Government. The character out of which it grew is with us still, and in the hands of truth-loving and just men it would work well enough. But Party does not necessarily mean the Faction which is the synonym for Materialism combined with Selfishness. Party differences there must always be, for men will always have different estimates of proposed changes and be predisposed either to stand on the old ways or to advance into new ones, but these differences do not necessarily imply the exclusion of all facts which do not happen to tell in favour

¹ The extent to which *suppressio veri* will run may be illustrated by a Sunday paper which printed one of the powerful sermons in which Archdeacon Wilberforce has endeavoured to rouse the nation to a sense of its duties, deliberately striking out every mention of National Service.

of the party. A Press which should be fair to political opponents and should regard the statement of all the ascertainable facts which are the data for reasoning as its first duty, would be the most powerful of all agencies in the making of a trained democracy. At present the greatest influence with the greatest number rests with the papers which denounce and abuse all who differ with them.

IV. *What the Church can do.*

How has the loss of influence of the Church with the labouring masses come about? For the fact of lost influence is undeniable: the very mention of Religion awakens contempt and dislike. By remoteness from the social, intellectual, and practical problems of democracy.

The leisured lives of many country clergy, and perhaps also the authoritative attitude of the clergyman's wife, present to the poor too strong a contrast with their own lives of toil that these should feel that their difficulties are known and shared. All over England the small dribblets of alienation gather into the flood of rural opinion which refuses to run in the channels dug for it by the clergy.

In the average-sized country parish there is no excuse for the clergyman who does not know personally all its poorer members; in the towns this is impossible even for the most devoted. But the loss of influence in towns is due to another cause. The clergy also come from schools in which the principles of natural and physical science are either not taught at all or are made specialisms; they can make no adequate reply to the crude materialism which has for many years been preached to handworkers by the men whom they trust—the Paines, the Ingersolls, the Hardies, the Bradlaughs, and the Labouchères. The pamphlets in which the contradictions of verbal inspiration are unanswerably exposed, in which the impossibility of a physical Ascension and the inconsistencies of the synoptical gospels are set forth with a logic which is unanswerable *on the premises assumed*, appeal with the greatest force to the common sense of the materialist. These

not only meet with no adequate answer, but the orthodox view is presented in a manner which excites the scorn and derision of handworkers who have all their lives been accustomed to deal with material facts and have a peculiar training in doing so. The clergy, instead of taking their stand on the fact that the books of the Bible reflect the ideas of their day, fall back on a defence almost as literal and materialistic as the attack, and much less convincing.

Another very potent cause operating in the same direction is the Sunday School, wherein well-intentioned ladies teach, in a somewhat condescending manner, the unmitigated literalism of Genesis and Exodus to boys and girls who are quite able to realize the impossibilities involved in legends like the Flood, the Tower of Babel, Balaam's Ass, Joshua's miracle, Jonah's whale, and the giving of the Law on Sinai, even if their fathers did not scoff at the whole as old wives' fables. Such are quite intelligent enough to understand the actual history of the Canon and to regard it with reverence if extravagant claims repugnant to reason are not made for it. But to be told to believe these things as a duty, at once sets up a barrier between the clergy and the people, who in private quite openly express their disbelief in clerical sincerity.

What has re-established the influence of the Church with our soldiers at the front? Danger and weariness shared, duty done together, loving ministrations to souls in need of comfort because they find themselves in presence of spiritual facts which no materialist assertions can disprove; a common devotion to duty, and a realization that it is the unseen powers that are eternal while the fashion of this world passeth away. Dauntless courage and entire self-forgetfulness, ministering under fire to the wounded and dying, the letter home written for those who cannot hold the pen, offices of love done, not as duty but for fellowship, conviction of the super-natural and super-human which give the inspiration of the moment for the really fitting word—these are the things which men realize and no wind of rhetoric can shake, and if the Church is to regain her influence these must be shown on the

problems of Democracy in peace as well as on the fields of war.

It is the primary truths that move men, not theological disquisitions. Those men, and still more those women, who believe in God as most of us believe in money—who really seek the Kingdom first of all—to them all other necessary things are added, especially peace and joy. This is the real super-natural, and it carries its own proof.

But if it is to extend from those who have the intuition to those who have it not, that belief must be in the Living God who is the present Creator of the whole Universe of Matter and Energy, the Director of that Energy by unchanging laws, and the Lord and Giver of Love and Life and of the Sex which expresses them. In the presence of such a conception all the figures of sacrificial atonement, merits, rewards and punishments, hiding and revealing, and so forth, all melt away or are seen as figures of speech to express realities too great for words. We speak of "the God of the Old Testament" in contrast with the "Christian God," forgetting that the ellipsis has no meaning but as the human concepts at certain times and places.

Those who teach must realize the Immanent Deity who is the soul and life of the Universe, who governs by and through human wills; *and also* the God external to that Universe who guides its Evolution through higher planes of being than those we are conscious of.

In a limited sense the Old Testament concept is that of the External Protector. The Christian idea is the Indwelling Spirit. But there is no consistent conception of God in the Old Testament. The concept of the proto-Isaiah of "the High and Holy One who inhabiteth eternity, yet dwells in the humble heart" is essentially Christian and is whole lives removed from the ideas of Joshua, Micaiah, or Samuel. Whenever one hears of a man who "does not believe in God," a very little analysis reveals that the real fact is either that he does not wish to think, lest he should have to change fixed habits; or that he cannot accept the childish ideas that have been given him, and has not enough perception to form his own.

The larger concept of the Immanent God who is the Intelligence that is interior to the Power that makes the world, and the Love that is similarly interior to the Intelligence, has scarcely begun to penetrate the general consciousness of mankind. Its corollary—the deathless soul which derives its life and power from Him and rises in direct proportion to its ability to understand, to persevere, and to love—is still so far from being generally received that we are even yet dominated by the childish idea of “merit.” Instead of seeing that right-doing means *growth* for our dull intellects, our blinded eyes, our nerveless wills, our cold and unsympathetic hearts, into a condition where we understand the forces that make the world, where we admire its marvels and enter into all the pathetic human efforts to leave behind the tiger and the ape—efforts of Literature to express emotion, and to keep imperishable the memory of great deeds, of Art to express beauty, and of Religion to speak the language of Love, we still think of every lower temptation as “human nature,” and the turning away from them as “merit.”

Praise is for the child who puts duty before pleasure; nor does the Master, whose word is “Well done! good and faithful servant,” lay too hard a task on weak humanity. But as a logical principle of action, “merit” has no place. The denunciations of all prophets, from Isaiah to Luther and Wesley, against sacrifices and sacraments as merits which earn “salvation,” have no other meaning than to expose this essential fallacy.

The Evolution of soul—its growth by right relations towards God—its reception of power and guidance from the Unseen—these are the *personal* truths to which all doctrines, all rites, all devotions are subservient. These are the *personal* truths for which the Church must stand.

She has a great *national* function also—TO LEAD.

We have had fearful lessons of what comes of waiting on events and seeing what they work out to, instead of commanding causes. Our self-constituted leaders, who rise to distinction by specious arrangements of facts and by ingenious phrases,

have given us a much-needed lesson in the elementary truth that the business of a leader is to understand causes before they are manifest as events, and to lead ; not to wait upon the suffrages and mandate of the crowd.

It is the same with the Church.

Broadly speaking, there are three great classes of men—Producers, Distributors, and Directors. To the latter class belong those who govern and those who teach. It is their business to know and understand principles—the immutable principles which are the laws of physics, the laws of health, and the laws of the Kingdom of Heaven declared by Christ. All these laws are expressed in different forms by different minds, but the principles themselves are unchanging. In the exact measure that they are known and obeyed or ignored and defied, all schemes and enterprises soever succeed or fail. To know these things is the training for leadership.

But this great fact is so far from being recognized that it is the very thing that schools and churches (for the most part) ignore. The one aims at personal culture and the other at personal orthodoxy. We blame the workman who shirks and “ca’s canny,” and does a minimum of work for his wage, but what about the shirking of brain-work which is implied in the childish standard of the University pass-degree, which is the average standard of clerical “leaders”? How about the shirking of scientific teaching in our class-schools? How about the general practice of substituting rules for understanding, and cut-and-dried doctrines for principles of growth?

In the present terrible war the German Government have won the successes earned by forethought, knowledge, industry, and the adaptation of means to ends. They have yet to receive the wages of the robber’s policy which aims at world-dominion ; of the tortuous diplomacy which sought to immobilize England while France was crushed and Russia held back ; of the fabric of lies whereby their own people have been hypnotized into thinking that they have been wantonly attacked. In other words, knowledge and understanding which ignore spiritual law will ever dash themselves to pieces

against its rocks; and inasmuch as all men (even Germans!) are members of the great human family, their errors and misfortunes bring untold suffering to others as well as to themselves.

Nationally, the Church exists to bring this great truth home to men—that no knowledge of natural law, no perseverance of industry, no skill in planning, can permanently succeed except their ends be in accord with the laws of the Kingdom of God, which are not doctrines nor creeds, nor theology, but Principles. It is for the school to insist on the equal converse—that without knowledge of those other principles which govern means, all good intentions are futile; but it is for the Church to show how all designs, whether for personal pride or for national aggrandizement, whether for commercial success or for political power, *must* come to nothing if they contradict the eternal principles of Right-thinking which are independent of the will of any democracy. This is the lesson the Church has now to bring home.

There is no fear that the mass of men will revolt from true leadership, however they may break away from “leaders” who have to be pushed from behind. Quite lately an officer whose duty was the preparation of his juniors said to them:—

You have brains; don't forget to use them. That is what you are an officer for. . . . *You must always be thinking.* How can you make the trench (or your position wherever it is) more secure or more comfortable for the men? . . . All energy is born of thought; therefore remember that to think is one of your great duties. . . . Do not forget that the men are your comrades; and do not overlook the fact that the British soldier has a great soul, and can and does appreciate what courage, honour, patriotism, and self-sacrifice mean.

This applies to every leader, and is the criterion of fitness to lead, in the Church as much as in the Army. The true leader of men is always thinking how best to attain a right end. And he is followed, for the many cannot have the training, nor the leisure, for real thought; and they revere “the man who understands,” and who fears nothing. They realize, too, that he is not thinking for himself but for an

unselfish end. If the soldier's thought is merely for advancement, or the merchant's simply for gain, or the politician's for place and power, or the churchman's for preferment or spiritual domination, then the whole fabric of thought goes rotten, for its vital connection with the Creative Love is cut off.

This is the essential fact which the Church stands for. Not uniformity of interpretation; not the extirpation of heresy; not the custody of men's consciences; not the direction of national councils; all these have been tried and found wanting—but the spiritual leadership which thinks for others, and is guided by the Omnipresent Wisdom to clear discernment by the light of the Sun of Righteousness which brings healing to the nations.

This light and this healing are the heritage of Democracy, because they are the heritage of mankind, and when the Church fulfils this mission it will be said, not as an ecclesiastical boast, but as an acknowledged fact—

SECURUS JUDICAT ORBIS TERRARUM.

All measures of reformation are effective in exact proportion to their timeliness. Partial decay may be cut away and cleansed, incipient error corrected ; but there is a point at which corruption can no more be stayed, nor wandering recalled. It has been the manner of modern philanthropy to remain passive until that precise period, and to leave the sick to perish and the foolish to stray, while it spent itself in frantic efforts to raise the dead and to reform the dust.—KUSKIN, *Queen of the Air*.

As there is a will of GOD for our higher nature—the moral laws—so also assuredly there is for the lower—the natural laws. If you would know GOD's will in the higher, therefore, you must begin with GOD's will in the lower. . . . The law of moderation, the law of sleep, the law of regularity, the law of exercise, the law of cleanliness—this is the law or will of GOD for you. This is the first law, the beginning of His will for you.

And if we are ambitious to get on to do GOD's will in the higher reaches, let us respect it as much in the lower ; for there may be as much GOD's will in minor things—in taking good bread and pure water, and in discharging faithfully the everyday duties of our station in life, as in keeping a good conscience or living a pure life. Whoever heard of gluttony doing GOD's will, or laziness, or uncleanness, or the man who is careless and wanton of natural life? Let a man disobey GOD in these, and you have no certainty that he has any true principles for obeying GOD in anything else.—HENRY DRUMMOND, *The Ideal Life*.

Whether we eat or drink or whatsoever we do, let us do all to the glory of God.—ST. PAUL.

For sudden the worst turns the best to the brave,
The black minute's at end,
And the element's rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast. . . .

BROWNING.

CHAPTER XIV

"AFTER THE WAR"

After the war nothing will be the same as before.—*Daily Paper*.

"AFTER the war," says Mr. Redmond, the Home Rule Act must come into operation, and "the question of the permanent financial settlement between Great Britain and Ireland must arise. To raise it now, during the war, is the worst possible service that can be rendered to Ireland. To raise it in connection with a pro-German, anti-recruiting campaign is nothing short of" (not a crime pure and simple, but) "a crime AGAINST THE IRISH CAUSE."¹ To aid that "cause" arms are even now being purchased for future use against Britain by the men who would fain conduct a pro-German campaign.

"After the war," says Mrs. Fawcett, "industrial men will demand even more insistently than before that industrial women have the vote."²

"After the war," said a returned Labourite, "there will be no more classes." I gathered that he meant "no more gentlemen"—to him the equivalent of "idle rich." "A Labour Government! That's what we want," he said; and if Labour produces leaders like Mr. Hughes he may possibly be right.

Every doctrinaire thinks his pet view is to prevail "after the war." And some are saying that "there will be no more

¹ Letter to Mr. Governey, Barrowville, Co. Carlow (*The Times*, March 28, 1916). (Written just before the Sinn Fein rebellion.)

² Women Writers' Suffrage League Meeting, reported in *The Times*, March 29th.

party government ” ; as if the causes which for three hundred years have produced that form of government in Britain had been altered !

There will always be parties, because there will always be those who regard their own limited outlook as the sum total of political truth. There will always be those who would conserve every abuse in spite of which we have grown great, and those self-confident doctrinaires who would rush into specious change. There will always be great groups of men whose similar environment leads them to feel alike and have neither the knowledge which gives tolerance nor the religion which teaches charity. There will always be the instructed and the uninstructed ; truth-lovers who examine dispassionately, and truth-haters who adopt just what suits their tastes ; opportunists and men who act from principle ; not to speak of the vicious who would live on others and the upright who would stand on law. “ After the war ” the need for Strength on the side of Right will still be the same. The armament firms will still exist and prosper exceedingly, and the use that is made of their output will depend on the frames of mind which prevail ; not in Europe only, but in Asia also.

“ After the war ” the present generation of Englishmen and Germans will still be what their education and practice have made them : “ as a man thinks, so is he.” The average German will still be arrogant at heart, a brutal winner, a bad loser, *faux bonhomme*, hiding treacherous intentions under a mask of *gemüthlichkeit*, violent in purposes and entirely materialist ; but skilful, industrious, intelligent, scientific, persevering, far-sighted in adapting means to ends, self-denying for aims which he conceives of as patriotic, an admirable organizer, competent and thorough because he has been intellectually well trained and is obedient to unity of direction. The average Englishman will remain a sportsman, loving fair play, direct, kindly, tolerant, law-abiding, energetic in his own business and strongly individualist, but pleasure-loving, scornful of science (which he looks upon as necessarily materialist), limited in his outlook by his personal experiences,

prejudiced, inimical to new ideas, wedded to “optimist” or “pessimist” opinion according to his temperament, because, having had an education which ignores first principles, he cannot distinguish opinions from facts.

Unless his system of education is made such as to broaden his outlook by sympathetic understanding of other classes and other nations by means of that familiarity with literature¹ which is nothing else than interest in mankind and in the world of ideas, unless his training is made scientific in the sense of the cultivation of that habit of clear thinking which considers and foresees the true means to ends, the temper which has caused the want of foresight, the divided counsels, and the frightful, cruel waste of material, money, and heroic lives, will continue. In one breath we pride ourselves upon being “a business nation,” and in the next we hope to “muddle through”; and it never seems to strike us that the one is clear thinking and the other its antithesis.

It is truly astounding that men should speak as though the environment were changing and they themselves were fixed, instead of recognizing that it is Humanity which is mutable in a fixed environment. After the war, it would be more

¹ “Literature.” In spite of all that has been said before, this remedy will, I am aware, still seem to some bookish and unreal. It is well-nigh impossible to convince that love of literature means sympathetic insight. But what else was the Renaissance of the sixteenth century?

Another instance: Recently, among the officers told off to take parties of Indian soldiers round that London which they were so very eager to see, whose sight was their chief reward for months of arduous service, were two who offered a striking contrast. One was an Englishman of the common type—ignorant of his country’s monuments and of the interests of his audience. His party returned feeling injured and aggrieved; they had “seen nothing,” they said, “of the greatness of England to take back to their villages.” The other party went the self-same round, and returned delighted. Why? Because their guide had told them a few stories of the Abbey and the Victoria Monument. This officer was not “fed up” with the duty; the weariness of repetition was relieved because every fresh visit was a fresh study of the men. If ever we lose the loyalty of India, the prime reason will be lack of sympathy—the sympathy which is in no sense pity, but kindly understanding bred of literary knowledge.

accurate to say, everything in the world of causes will be the same as before except for the degree in which our eyes have been opened to see realities, and the massive external fact that we shall have lost in killed and disabled perhaps five hundred thousand of our best lives and some thousand million pounds invested in ships sunk, munitions used, and machinery that must be scrapped. We shall be poor for a long time to come, and the need for goodwill, unity, and co-operation will be greater than ever.

All the causes which make men to be of one mind in a house, and women the Directors of Life, will be the same. All the natural laws by which schemes succeed or fail will be the same. More especially the training of the rising generation will be the same, except in so far as we set to work methodically to make good its glaring defects. These facts are habitually ignored, and most of the remedies suggested by enthusiastic reformers are special pleadings which do not touch the root of the matter at all. No grand schemes are required; detail is everything here; and, dear lady for whom I write, if you wish to know in what direction to use your influence for your sons you must know the facts of the average preparatory school.

Imagine yourself in the position of a woman teacher before a class of small boys, every one of whom is at a different level of intelligence, discipline, and knowledge. They have been sorted according to age and convenience, not at all with a view to the most effective results. Some can read and write quite well, others can do either only as a painful effort which quite obscures the meaning of anything read or written. If you attend to these last the better ones make no progress; if you devote yourself to those who have been well trained the others fall into hopeless arrears. All, you may assume, are their mothers' darlings, sent to the school for "individual attention." Some are quick, some are slow, some are willing, some are obstinate, some are "spoiled," most are idle. You have to interest them, and get them to a certain standard in, let us say, Latin. Your Headmaster has given you a book and

marked the page up to which your heterogeneous little flock has to be brought in the term. You will now, perhaps, realize some of the conscientious teacher's difficulties. Most women teachers by dint of sympathy and sheer hard work succeed in this wearisome, most difficult, and very ill-paid task. After one term, when the teacher is just beginning to have her team in hand, the best of them are “promoted,” not because they ought to be, but because room must be made for new boys.

They pass into the next class, run on quite different lines. The assistant master is probably a young University passman, who not only has never had any real training in teaching, but has been appointed on his record in athletics. He is quite uninterested in his “subject” and in teaching, and is either filling a gap in his plans till he can get something better, or has taken to tutoring because “there are three months' holiday in the year.” He is as keen to get out to play as his class, *and they know it*. Boys are fully aware that he thinks it an insufferable bore, however he may cloak his feelings under a disguise due, partly to a sense of duty, partly to the fact that he must show a decent percentage of results or lose his post, partly to the custom which decrees that all boys, whether suited to the matter or not, must cram a modicum of Latin. It is the chief “subject” in the school. On it boys are promoted, with the result that the higher classes contain more and more boys at totally different levels in every other subject of instruction.

This is partially remedied by making up “sets” for mathematics and French by selections from different forms; everything else has to take its chance.

And to those ladies who take a special interest in educational matters I would say that the reforms required are principally *of teaching method*. Almost any subject-matter is educative if a child's own mind and heart are working—not merely remembering and obeying:—

(1) Whether given in English, Latin, Greek, French, or any other language, the linguistic teaching must be the key, not to analysis, but to live literature. It must

proceed from the spoken to the written language and always be felt by the teacher as a means to an end—that end being to awaken fuller human sympathies.

(2) This linguistic teaching must be balanced by exact knowledge of the principles which are Natural Laws, which should be taught by guided experiment. The experiments should be selected for simplicity, for directness of inference, and in a sequence which reveals primary laws ; (e.g. in Heat ; it causes expansions of definite amounts : it causes changes of state at definite temperatures : is conducted at definite speeds : is convected : is radiated inversely as the square of the distance : is measurable in units, etc., etc.).

(3) Mathematics and physics must be taught together. The abstract stage of mathematics is the later stage of secondary education.

(4) Religious teaching should be the Bible *as a fact*, a literature, and a moral revelation.

(5) The above should apply to all schools soever ; from the village school whose Humanities are tales of heroism from history, and whose science is common knowledge of the fields, up to the Public Schools.

University Reform is beyond the scope of this book ; nor would the author venture to express an opinion beyond three desiderata :—

(1) A real “Modern Side” option for the pass-degree ;

(2) A Chair for the Science of Education ;

(3) Insistence that all teachers must be thoroughly trained, not merely passed through a brief course in the “History of Education.”

But the essence of the much-needed reform is that all children be taught by those who have been trained in what, and how, to teach ; and that the aim of the teacher be clearly defined for him in accordance with the real evolutionary laws of the mental and moral development. Then we shall have a Science of Education which will also be a Science of Peace.

Every higher school should have three well-planned

and consistent schemes of instruction in language, literature, mathematics, and science ; one based on English and the “classical” languages ; one on English, Latin, and French ; and one on English and two European languages :

Boys should be admitted at Easter only and continue a year in each form, which should consist of an upper and a lower division, both doing the same work, but the upper doing rather more and higher applications of the same principle :

All teachers must be trained to teach, in the same way as doctors and engineers are trained for the practice of their respective professions :

They must receive a scale of pay which enables them to make teaching a profession in which a man can marry and be free of anxiety for his future.

These are the school reforms which are really required to secure the first national need—really educated leaders. To render it possible, you, dear madam, must know what to ask for, and you must give up your notion of small schools in which your boy will receive “home comforts,” your habit of sending him to school at any time which suits your personal convenience ; you must see that he is taught to read and write really well before he goes, and you must not interfere with his training on any pretext. Above all, once you have decided on a school you must not change it for any but the gravest reasons of mismanagement.

These are the realities of education. Once the older universities admit the three alternatives above mentioned as qualifications for the pass-degree, all the present futile wrangles about Greek or no Greek will cease ; for they proceed from hopeless ignoring of the real educational problem before the nation, which is, before all things, how to produce co-ordinated unity of action based on scientific knowledge of Law—physical laws, mental laws, and moral laws—and on that love of truth and of harmony which is the only practical meaning of Religion. and the root of Goodwill.

Symmetrical human evolution is by right feeling, right thought, and right habits. Feeling comes first, not only in importance but in time ; the moral direction of the will, then the training of the intellect and of the bodily powers. One-sided development is the secret of evil, witness the scientific barbarism against which we war. This symmetrical development is *human* evolution and *human* nature. In the animal world we may see lust, indifference, all but absolute selfishness ; all blameless, no doubt, but there. The truly *human* life is the life of affection, duty, reverence, law, order, and self-sacrifice. All these can be trained without much difficulty, provided the training be consistent from the first, not as maxims but as habits.

But the change must be internal and spiritual. Till both nations change their spiritual outlook the old causes will produce the old results. Under the training of real science and vital religion it is possible that we might cease to be fools and that the Germans might become gentlemen ! The truths so irrefutably stated by the author of "J'Accuse" for his countrymen are spreading, and the coming German Revolution will provide a new spiritual environment when the seed of "frightfulness" has borne its fruitage and the nation has been filled with its own devices.

But whatever social and economical developments the future may bring, this much is certain—that no system can be permanent which does not rest on the *individual* development of the understanding which knows principles and adapts means to ends ; of the personal thrift which is not only avoidance of our national failing, waste, but is also that effective direction of energy to its purpose which spends money freely when outlay is productive of improved method ; of the truthfulness which will not abate one jot to opportunism ; and of the allegiance of the growing spirit to CHRIST its King.

Such a development of character is possible to *any one*. It is not a privilege of the cultured, unless in the sense that it is in itself the highest culture. It is moral and spiritual rather than intellectual, though intellect has, of course, a large part

in it ; or rather, it needs no more intellectual training than can be given, and ought to be given, to every boy and girl in the land. That it is possible to a whole democracy should be obvious to those who consider the teaching of CHRIST to be without respect of persons, and who reflect on the truly magnificent devotion of our private soldiers and sailors in this war ; not only their heroism in action, but their endurance of cold, wet, weariness, suffering, and the frightful nerve-strain which modern war conditions involve.

It is possible to all members of all nations.

An able analysis of national character in Europe¹ from which I have frequently quoted has lately appeared, in which the writer has conclusively proved that the historical admixture of races in Europe is so great by reason of the successive waves of invasion since prehistoric times up to the sixteenth century—Celtic, Etruscan, Scandinavian, Roman, Teutonic, Saracenic, Magyar, and Turkish—and of frequent transfers of territory, that there is not a country on the Continent where the race is not hopelessly mixed. In our own land the Roman occupation for four hundred years necessarily largely altered the original “Celtic” stock, and the Saxon, Scandinavian, and Norman invasions and subsequent free immigration have produced a race as mixed as any in Europe. Where there is no pure race there cannot be a permanent race-character. It is shown conclusively that so-called race-characteristics and national characters can be traced with certainty to climatic and geographical environment and to the historical circumstances of a few preceding generations—their opportunities for culture and the kind of ideas presented to them. Common sense will tell the same tale : knowledge exists in minds or it does not exist at all. In the Rome of the sixth century, sacked by the Goths and devastated by the Vandals, schools were closed, and a generation grew up without other training than could be given by oppressed parents anxious for mere life. In two generations the Roman “character” disappeared, all Roman learning perished, the type degenerated, and the very language

was debased into the "Low Latin" of the Vulgate.¹ Nothing suffers from a low surviving type so much as language, for it reflects the ideas actually current, and the next generation grows up with those ideas only. In our own day Germany has been transformed from the homely, somewhat idealist, country of Schiller and Goethe, of Kant, the Schlegels, Lessing, Hegel, and Heine, to that of Treitschke, Nietzsche, Bernhardt, Delbrück, Reventlow, von Bülow, Hindenburg, and the Hohenzollerns.

It is the mental environment of one generation that has done this to the peaceable, good-natured, and philosophic German. There is no "national character" distinct from that produced by climatic, historical, and educational circumstances; and among these the educational are by far the most potent.

"After the war"! We talk as though the terrible consequences of materialist ambitions in Germany and of faction among ourselves would change all conditions. They will not; unless we see clearly just how the present troubles have come about, and unless we change the intellectual environment of the rising generation.

Why should we not? What prevents a united and determined effort to replace the causes of war by the causes of peace?

Moral apathy in the first place, factiousness in the second.

Moral apathy: we will not take the trouble to think clearly on the precise means by which the only frame of mind which brings peace can be brought about. We turn CHRIST's message of supreme spiritual causation into intricate dogmas or impossible rules, instead of understanding its bearing as principles of conduct.

Factiousness in the second place: witness the absurd contentions on the teaching of science, as if science and literature were mutually exclusive.

The educational press rings with strife between those who

¹ But for the Church, which held up the crozier against the sword, and gave such training as was possible in the monasteries, the very name of Roman civilization would have perished.

contend for recognition of the fact that the whole basis of knowledge has changed from the Aristotelian system of starting from supposed axioms of the mind to that of experiment, and that all modern problems from the treatment of sewage to Biblical criticism are based upon ascertainable facts, (not to be understood but by science), and those who cling to a one-sided linguistic training, which in the large majority of cases is not even literary.

No one seeks for the *exclusive* study of natural, or even of physical, science. What those who would amend the crying deficiencies of our educational system maintain, is, that literary training given by the Greek and Latin languages requires so much time in the preparation that it has become a specialism for the literary type of mind.

But the distinguished Headmaster of a great Public School sums up the arguments of his opponents and the question of the day in the following sentence, whose brevity is certainly not the soul of wit:—

“The Kaiser is mad, so down with Greek. Thus runs the logic.” (!!!)¹

What is all this but factiousness?

We want science and we want literature. Why are the awful lessons of the Thirty Years War and the Napoleonic wars forgotten? for forgotten they are. Because in our schools we do not teach history in an illuminative, i.e. a literary manner; and we do not read in each period the typical literature which it produced and see its effects on the minds and hearts of men.

And there is yet another faction which would throw away the lessons of the present as well as the lessons of the past.

A French officer was recently reported as saying that “the Bosches have saved civilization by showing the true nature of evil, which European culture was in danger of forgetting.”

That is a fact; and those who seek to go back to pre-war conditions and the gospel of cheapness *versus* the true prosperity which is the useful and healthy employment of all

¹ *The Times Educational Supplement*, March 7, 1916.

national resources, are putting away from them one of the greatest lessons of this awful culmination of the causes of ill, this awful result of the temper which exalts self-will and implicitly or explicitly denies the Law of God in the world. "There is no wealth but Life." There is nothing worth calling wealth but that which ministers to the common weal, and produces happy, healthy men and women. It is the employment of all, not in making the luxuries which enervate, or the vanities which degrade, or the engines which destroy life, but in the means for development of health and sanity and goodness.

And they who would hide from the rising generation the full understanding of the nature and consequences of materialism and militarism, are ensuring that the same cycle of ignorance shall again be worked through by ensuing generations, who will have all their own experiences to buy afresh when our experiences lie "in a little dust quiescent." They are the antagonists of truth and the opponents of the New Order, which is founded, not on a fictitious "innocence" of evil, but on knowledge of what evil has brought forth, and under the immutable law of Consequence ever will bring forth.

There are those among us who, under the plea of the future comity of nations, of the shibboleth of Free Trade, or of a misunderstood Christianity, are proposing after the war to admit Germany to the same privileges of intercourse as our allies and our oversea kith and kin. It should be possible to do a little clear thinking here.¹

To remain Christians we need not disregard all the lessons of history, all the dictates of common sense, and all gratitude to our friends, by proposing to treat those whose motive is open or covert war on the same footing as those who seek effective action in the cause of peace. Are we still such fools as to seek to conciliate? What cordiality was ever shown us for our sentimental cessions of Heligoland and Kilimanjaro? If those who propose to assist the far-sighted and unchanged German to prepare his new campaign for Teutonic ascendancy

¹ Cf. p. 149, private and public foes.

are open only to Scriptural injunctions, I would invite them to observe that the course enjoined on us by CHRIST in dealing with obstinate wrong-doers does not differ appreciably from the boycott (cf. Matt. xviii. 15-18).

But most people's gorge rises at the hypocrisy, all the more repulsive for being unconscious, of advancing religious arguments to support a cause for which they would certainly not be brought forward if the outcome were expected to be dear-ness and self-sacrifice instead of cheapness and self-indulgence.

We will not trouble ourselves to hate the German. Individually, let the starved British prisoners and their relatives, the outraged women of Belgium, the French and Russian prisoners savagely beaten for refusing to work in German munition factories, forgive him if they can. But we will hold no truck with him.

"This is to perpetuate enmity." No, my dear sir, it is to leave the rising generation of Germans to discover that violence and robbery, treachery, brutality, and lies, *do not pay*. It is to make sure that the resources of civilization shall not again be perverted to the ruin of peaceful nations. We will try to bear no malice for injuries done us in our private lives, but till the German shows proof by his actions of changed national intent, till his political system, his newspapers and his literature show a change of heart, he shall be to us "as the heathen man and the publican," with whom we will have no dealings beyond cold politeness; even if this should involve paying a penny a pound more for British sugar! We will not cultivate a cheap "Christianity" by forgiving other people's injuries, nor pass over with callous indifference the acts of the nation which set the world on fire to gratify its ambitions of hegemony, which approved the violation of its treaty obligations, excused the outrages on helpless women and peasants in Belgium, which held festivities over the torpedoing of an unarmed liner and the drowning of 1,100 men, women, and children, which condoned the murder of 400,000 Armenians and the driving of 400,000 more into the deserts to perish of

cold and hunger, and gloated over the horrors of a campaign of outrage and frightfulness which have had no parallel since the days of Attila. It is, forsooth, Christian conduct to extend the hand of commerce and friendship to these !

Well has it been said that the first condition of clear thinking is to get rid of that superstition of natural virtue which has been the curse of Liberalism for a century and a half, which invariably ascribes the best intentions to every enemy of Britain, and shuts its eyes to every fact which conflicts with its Utopian dreams. We will not forget ; our poverty and taxation will help us to remember.

We will remember, too, the predictions of those who derided the danger, who hampered our Navy, belittled our Army and reduced our guns, who gave the advice to "wait and see" what divided counsels, lack of foresight, and truckling to the ignorant mob would bring forth. We will not forget—neither the authors of our sufferings, nor the supineness and ignorance of those whose duty it was to know, to heed forewarnings and to stand forearmed, but who did none of these things.

Desolated homes throughout the Empire will help us to remember the folly which wasted a hundred thousand gallant lives at Gallipoli,¹ which threw away the loyalty of friends and forfeited the prestige which Britain once enjoyed for decision and energy. No ! We will not forget.

We will remember, too, the glorious soldiers who stemmed the German rush at Mons and Le Cateau, and beat back the dash on Calais, and the sailors whose untiring watch saved us when we stood "on the crumbling edge of national destruction." We will remember the thousands of gallant lives laid down abroad and the still more gallant endurance of crippled lives at home, the heroism of long days in shell-torn trenches and nights in rain and snow and mire.

¹ A naval observation party landed near Atchi Baba in February 1915 and found it unoccupied. A combined military operation at the time of the first naval action would have taken the Straits and Constantinople with them and shortened the war by a year.

Shall we forget that Seventh Division which went into action 12,000 men and 400 officers, and came out 44 officers and 2,336 men, undefeated after a loss three times as great as that of the bloodiest battles in Wellington's campaigns? Can we now imagine what that hell was like and the nerve of the men who would not give way? We will never forget their heroism, nor the policy which gave them to death.

What were all these given so freely for? For the honour and safety of Britain. For the extinction of the policy of calculated wars—the policy of force and fraud, of poison and lies. For good faith between nations and the English ideal that we

Make sure to each his own that he reap where he have sown.

By the peace among our peoples that men know we serve the Lord.

We will not forget. Nor will we throw away the fruit of blood and tears at the dictation of cosmopolitan theories and a spurious Christianity which uses the letter which kills to deaden the heroic indignation with evil that scorns commercial profit from bloodstained hands. We rightly despise the temper which produces Hymns of Hate, but we shall be thrice fools if we neglect the preventive measures which will make the British Empire self-supporting, and assume a change of heart in our enemies for which there is no evidence whatever. If we do, our motives will not be love of Christian ideals but love of cheapness and ease. Let us not hate the German, but by all means let us hate the materialism which has bred the doctrines of German statecraft, and will breed them again in all who take brute competition as the basis of their philosophy of life.

Let us hate this! And let us hate no less the party spirit which exalts its own prejudices to be the measure of truth, which resorts to every device of cajolery, sophistry, and equivocation to make its own “views” prevail.

The test of war has drawn the dividing line deep through our nation: on the one side are the brave and the true; on the other the cowards and the shirkers—shirkers of thought, and

shirkers of duty, so habitually selfish that they are not even aware that they consider nothing but their own desires and fancy that wrong becomes right by calling it "conscientious." Too often we judge by the manner and not by the fact, and it does not strike us that the rough man who drinks and kisses whenever he gets the chance, who is perhaps coarse in speech and resentful of patronage, but who enlisted because he quite inarticulately felt that he ought, has, *as a matter of fact*, the "greater love" which lays down its life, and the courage which takes him through a bayonet charge to almost certain death, while the "respectable" stay-at-home is, in point of fact, incapable of self-sacrifice—a "wilful-missing" from the ranks, not of the Army only, but of the noble and the brave.

We are divided. There are the officers and men of our Regular Army—120,000 of them—who *knew* that very few of them would ever come back, and yet went laughing to wounds and death; and there are those, not the politicians alone, but electors also, whose want of foresight, neglect of warnings, and obstinate blindness to obvious facts, flung those heroes unsupported into that hell. There are the women who gave their dearest, who give their time and their money and their health in monotonous toil and unobtrusive sacrifices persevered in day by day; and there are those who find excuses for not giving up a single luxury. There are the men praised by Germany¹ (and Germany praises those only who serve her ends), and there are those who see that all crying of "Peace, peace!" when there is no peace, with or for, the wicked, is a hypocrisy and a sham. There are the loyal who want equality of sacrifice for all and that general national service which has always been the corner-stone of a sound democracy from the days of the early Roman Republic

¹ The *Vossische Zeitung* calls sympathetic attention to "the peace movement in England," and says that the Independent Labour Party has gained greatly in importance. It mentions with approval "Snowden, Trevelyan, Ponsonby, Outhwaite, Ramsay Macdonald, D. M. Mason, and Sir W. P. Byles" (*sic*).

to the Commonwealth of Australia, and those whose misgovernment and disloyalty made necessary the exclusion of one-third of the British Isles from the duty of defending the honour of the Empire.

Every selfish man and every luxurious woman can find excuses (miscalled reasons) for selfishness and softness, but these excuses do not alter the fact that they are choosing the ignoble course and the broad path which leads to destruction. God be thanked that there are enough of the noble and the brave to make our national action (whatever costly blunders we have made) not unworthy of our history.

But we have to open the eyes of our children to the fact that no refinement, no culture, no personal courage, no knowledge, no self-reliance can replace the unselfishness which thinks first of the needs of the nation and the devotion to duty which is devotion to honour. This is the character which we have to train; and in this large numbers among us have shown themselves lamentably and grievously deficient and have cloaked their shortcomings under the pleas of trade interests, party watchwords, and even of religion—the subtuges which assign noble reasons for interested acts and have gained the evil name of “British hypocrisy.”

It would be as possible for us to train the rising generation in true ideas as it has been for German historians to train in false history, materialistic ambitions, hate, and jealousy—much more possible, in fact, for we should have with us the Eternal Power, Who rightly and sweetly ordereth all things, and the laws of the King of Love, Who must subdue all things to Himself—not by violence, but by change of hearts.

But this task falls mainly on women, and that some women are clear-sighted in their perception of educational causes let the letter here following testify:—

To the Editor of *The Times*.

SIR,—It has been pointed out in your columns, and elsewhere, that the Sinn Fein organization, which had started its career as a somewhat academic league of conventional patriots, began, by a singular coincidence,

to give practical life to its ideals at the moment when the Liberal Government entered upon its reign of peace and love. A new spirit was breathed into Sinn Fein (and the breath was reminiscent of American tobacco and lager beer), and cats that had been sedulously hidden in bags began to stretch themselves, opening green eyes, and protruding claws that from long disuse had grown somewhat blunt.

Love, we all know, is blind; in the case of the large-souled administrators of Irish affairs it was also deaf. Sinn Fein, unpropitiated by the indulgence of its rulers, proceeded to sharpen its claws, while it uttered ever louder cat-calls. Its officials were at no special pains to conceal either their opinions or their methods, and, as they found "freedom slowly broadening down," they took every advantage of their favoured position. Financed by Germany, tutored by America, sheltered by England, the Sinn Fein propaganda ran through Ireland like an epidemic in a South Pacific Island. The Gaelic League was turned from its ingenuous programme of jig-dancing and warbling *passé* treason in modern Irish, and was set to more effective issues. I have seen one of the prizes given by this "non-political" association to school-children—competitors at a "Feis." It was a book of poems, in which the noted bloodthirstiness of the British soldier and the wrongs inflicted by him on a prostrate Erin were movingly set forth. I have heard of more than one State-supported school in a remote part of Munster—fuller particulars of the locality might, perhaps, be obtained from Ireland's most recent invader—in which the greatness and generosity of Germany, and the reptile villainy of England, were given as themes for the essays of the "little scholars." The boys of nine or ten years ago, quick as ever to learn the romance of revolt, ready as ever to absorb sedition as white blotting-paper soaks up ink, have grown into these senseless, reckless, slaughtering idealists of to-day.

Yours, etc.,
AN IRISHWOMAN.

May 7, 1916.

Women can see that a fixed frame of mind is produced by an educational environment, and men think to alter it by subsequent reasoning!

Men may so mould policy as to make peace the greatest of national interests. They may adopt universally that British custom of annually voted taxation which ensures popular control of policy. They may make the alliance of the United States of Europe which shall deal with an offender by complete postal and telegraphic isolation, the deportation of all nationals and the closing of all ports. They may secure

their frontiers by national armies organized for defence, and guard them by allied air-squadrons, but in the long run nothing will avail but the character which does justice and loves mercy, and knows God, not as a theological abstraction, but as the greatest of all ~~vital~~ facts. Men may make the laws of an enlightened syndicalism which declares that all who share the labour shall share in its fruits ; they may build schools for the principles of knowledge and churches for the principles of Religion, but women only can make these fruitful of results. Men can make the environment, but women only can direct the lives.

Oh women ! oh my sisters ! will you not realize how great is your power ? how real, how far-reaching, how closely akin to the Divine method which always works on the mass through the unit, and never by compulsion on the mass ?

Will you not admit that, to be effective, all direction must have a logical basis in real laws of Nature ? What other criterion is there to distinguish “intuition” from mere guessing or self-will ? Will you, ignoring all psychological science and all spiritual principles, continue to trust the “maternal intuition” which is disproved by thousands of misdirected lives throughout the land, instead of using the instructed intuition which is Love guided by Knowledge ? Will you not realize that this alone can give you the real direction of the Forces of Life ?

To this consistent wisdom which maintains its daily touch with the Eternal, all the lives you influence will respond—dependents, friends, children, lover, husband. In the world of Matter every force produces its definite effect both in direction and amount ; we have only to concentrate forces to secure the results. It is the same in the realm of Mind—unify the influences and the result is sure. Real intuition is the *subconscious* guidance of the Creative Wisdom which so infallibly teaches ant and bee, beast and bird, but guides each human soul to the *conscious* perception of the particular truth which is for it the next step upwards, provided it seek with the single heart. This intuition sees truth. It achieves. Its

verity is known by the unity and harmony of the achievement, which is the same in all ages, in all lands, and under a hundred different forms. Its supreme result will be the reign of peace on earth which has been called the Kingdom of God.

Individualist self-will achieves nothing, because it is ever in conflict with other wills. It does not gain even its own short-sighted ends, for it has neither the consistency which convinces nor the authority which compels. And if you would keep the terror of war from the world, then set aside personal convenience and personal prejudice and look for true causes. Set your intuitive wisdom to annul at the roots the causes of war by the causes of peace, which are kindness to others, joy in simple pleasures, patience in duty, reasonableness in presence of unwelcome facts, understanding of the real purpose of life, and the habit of self-discipline in children which makes them grow into men of goodwill.

So at last shall be fulfilled the prophecy of the heralds of the New Kingdom—

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ
VOLUNTATIS.

VALE ET VALETE.

